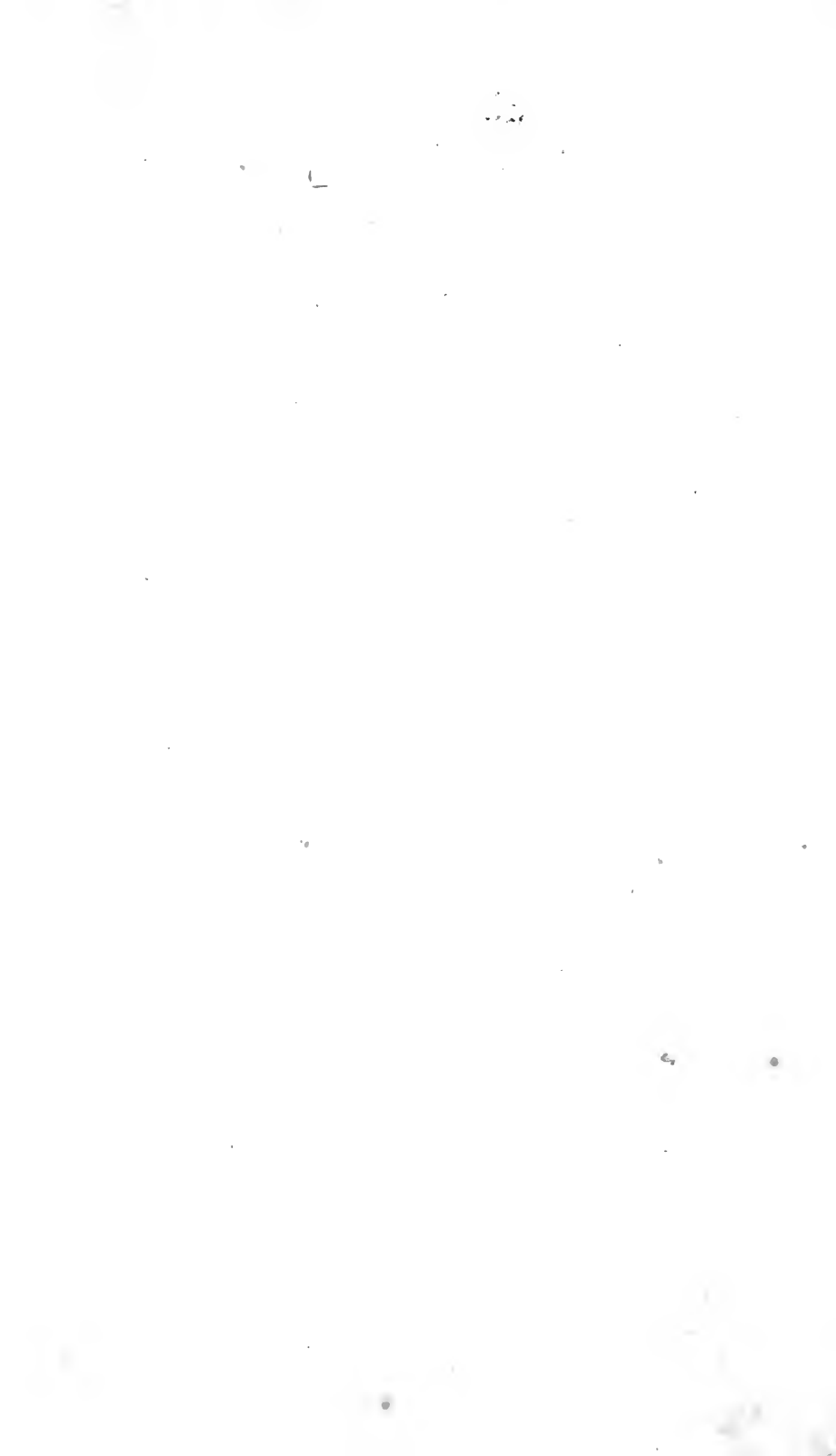


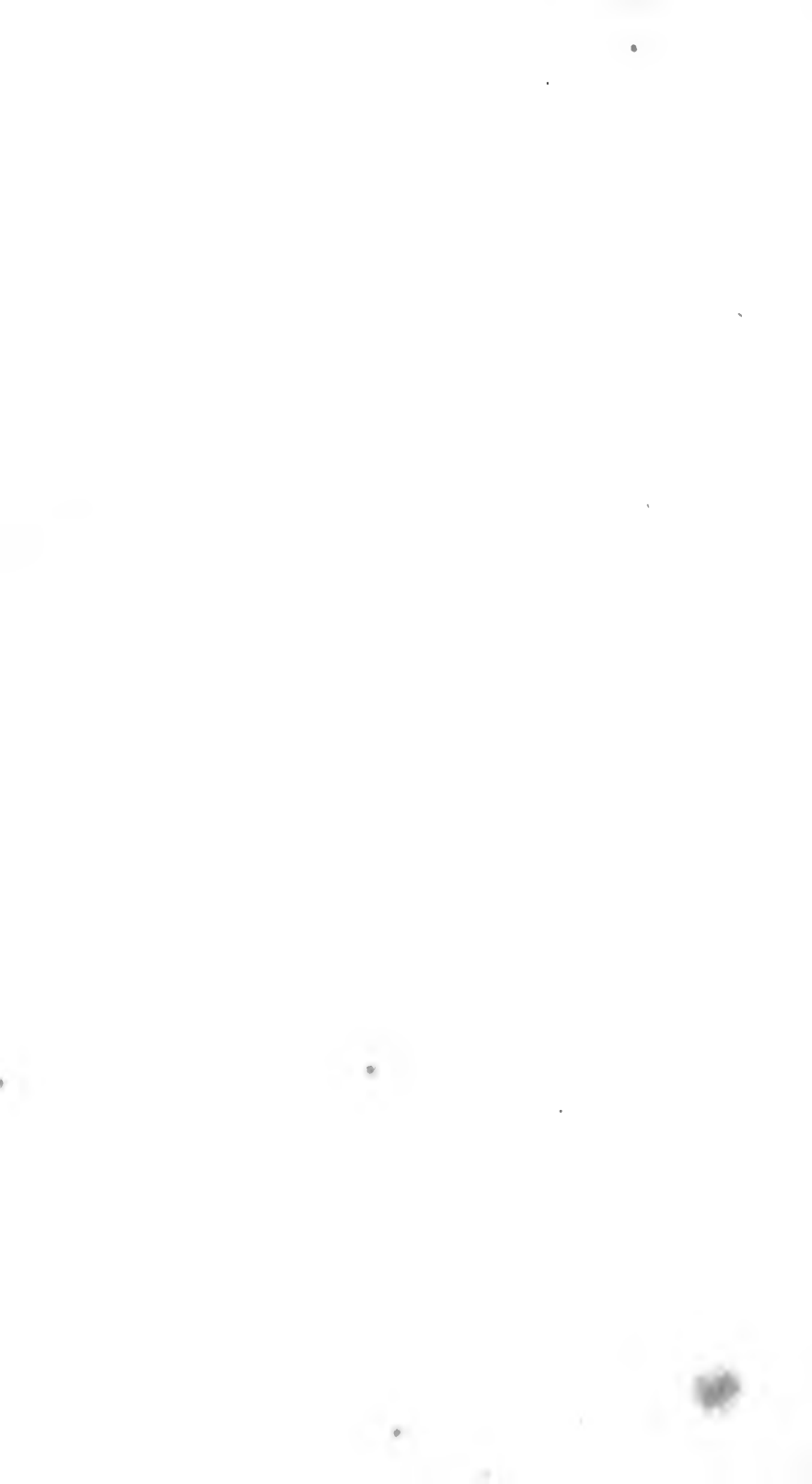
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THE
GOSPEL REFLECTOR,

IN WHICH THE

DOCTRINE OF THE CHURCH

OF

JESUS CHRIST

OF

LATTER-DAY SAINTS

IS SET FORTH, AND SCRIPTURE EVIDENCE ADDUCED TO ESTABLISH IT.

A BRIEF TREATISE UPON THE MOST IMPORTANT PROPHECIES RECORDED IN
THE OLD AND NEW TESTAMENTS, WHICH RELATE TO THE GREAT WORK
OF GOD OF THE LATTER-DAYS.

IN SHORT THE SUBJECTS OF THE GOSPEL OF CHRIST, APOSTASY OF THE JEWS AND
GENTILES, REORGANIZATION OF THE KINGDOM OF GOD AND RENEWAL OF THE
GOSPEL DISPENSATION, THE APPEARING OF THE BOOK OF MORMON, THE
RESTORATION OF THE HOUSE OF ISRAEL, SECOND COMING OF CHRIST
AND DESTRUCTION OF THE WICKED, MILLENNIUM, &c., &c., ARE
TREATED UPON.

EDITED BY B. WINCHESTER,

Presiding Elder of the Church of Jesus Christ of Latter-Day Saints,

IN PHILADELPHIA.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”—*Isa. viii. 20.*

PHILADELPHIA:

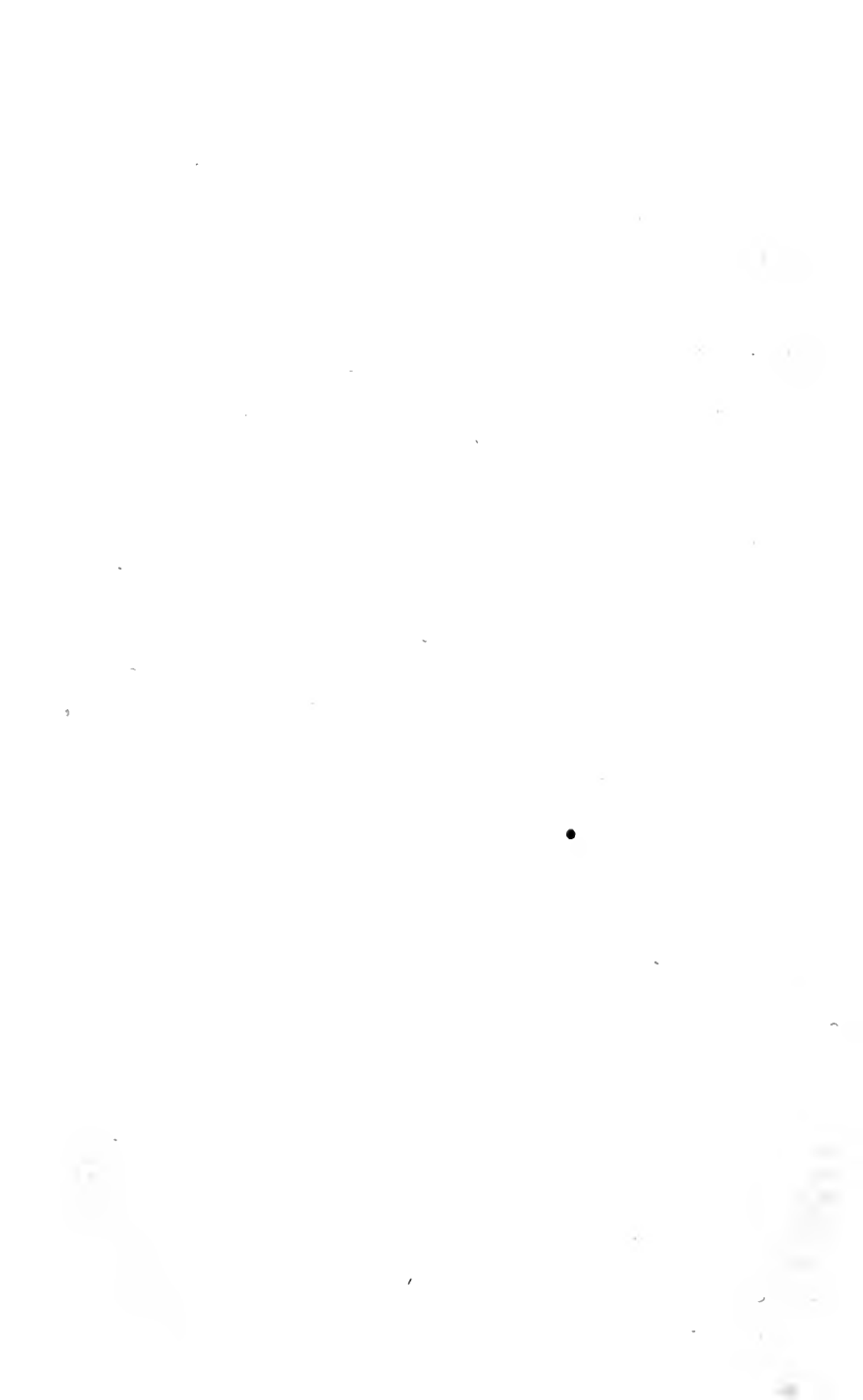
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THE

GOSPEL REFLECTOR.

PUBLISHED BY B. WINCHESTER, PASTOR OF THE BRANCH OF THE
CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN PHILADELPHIA.

“WHEN GOD WORKS WHO CAN HINDER?”

VOL. I.]

PHILADELPHIA, JANUARY 1, 1841.

[NO. 1.

The “GOSPEL REFLECTOR” is published semi-monthly in this city, on an excellent quality of paper, each number containing 24 royal octavo pages. Price—12½ cts. per single number. Persons who wish to purchase a quantity for distribution can have them at a reduced price.

TO THE READER.

THE object the publisher has in view, in publishing this work, is to further the cause of righteousness, unprejudice the minds of the prejudiced, and set the principles of our Holy Religion before the public in a plain and precise manner, that those who believe the doctrine we promulgate, may know what they believe, and those who deny, may know what they deny, and those who persecute us may know what they persecute us for. There are already several publications on the subject of our faith, but they do not fully answer the purpose, that is, they are not in a convenient shape for so extensive a circulation in this section of country as what this is intended. Again the calls for publications on the subject of our faith having become so numerous, and the number of disciples having greatly increased in this section of country, it is believed that a work of this kind for the time being will subserve the cause of righteousness. This is one reason why I have attempted to publish this work, hoping that it will have the desired effect, and render the necessary information, and do much good. Again, as our enemies in this part of the country are engaged in spreading newspapers, pamphlets, and circulars, traducing the doctrine and characters of the above mentioned society, with the intention of stamping them with infamy and disgrace: and so far have accomplished their object, that they have affected to raise a tremendous hue and cry: “away with the Mormons, its delusion, fanaticism, and imposition,” &c. &c.; and have excited almost all classes of the community against us. In Missouri, the spirit of mobocracy has been tolerated, and we have been driven from our homes in the inclemency of the season; and some were made to seal their testimony with their own blood. The shafts of our adversaries, and the

combined powers of darkness have conjoined, and made an attempt to overthrow the great work of God. Indeed, the truth of heaven has been trampled upon with impunity, and the yoke of persecution has been placed upon our necks. This is another reason why I have resolved to issue this work, that I may, through it, help to set the cause of righteousness erect, that it may pursue its course with ancient speed and spread to earth's remotest bounds. Also, to refute the publications that appear against us in the shape of arguments, and thus foil our enemies in their attempts.

This work is not designed as a standard periodical for the society, but merely to accommodate the members of the church, and public in general, in this city and the adjoining country.

One reason why I issue this work in the form of a periodical is that it may have a more general circulation, and I shall take the responsibility upon myself for all the original matter that will be inserted. I shall close the volume when it is thought proper.

I would here observe to the members of the church in this section of country, that I had it (as is well known) in contemplation last spring to publish O. Cowdery's letters, giving a history of the coming forth of the Book of Mormon, and, connected with them, other original matter, such as I had written myself, which I asked permission or advice of J. Smith who said I was at liberty to publish any thing of the kind that would further the cause of righteousness; I also asked advice of S. Rigdon, who said he had no objection. I intend to publish, in this work, the above mentioned letters and also a few extracts from the Book of Doctrine and Covenants, shewing the order of the church—but shall not interfere with any other publications.

My course while publishing this work will be a careful and straight forward one, and nothing will be admitted in it that will offend the honest inquirer after truth, yet simplicity and plainness will be used. Furthermore, being conscious that the elders and members of the church in this section of the country are anxious to be well versed in the scriptures, I shall endeavour to pursue a course that will acquaint them with the leading principles of our doctrine, and the abundance of scripture evidence there is to establish them: and I earnestly solicit the prayers of the saints that I may be directed in righteousness, and that I may, through the grace of God, help to roll on the stone that is cut out of the mountain without hands; which will roll till it fills the whole earth; that peace may flow like a river to all the people of God; and Zion become a peaceful home, and Jerusalem a quiet habitation for the saints: and until wickedness be done away—Israel gathered in one, the Messiah come, with power to bless his saints with their promised inheritance. Also, that this work may be an instrument in the hands of God of breaking down prejudice, doing away superstition, and loosing the vulture fangs of bigotry, that the minds of the people may be set free from such encumbrances, and candidly investigate the subject for themselves.

As this is the first number of the "Gospel Reflector," it will not be amiss to give a few outlines of some of the leading principles of our faith, which will all be treated upon in their proper time, and scripture and reason be adduced to authenticate them. First, the church of Jesus Christ of Latter-Day Saints, believe that the scriptures contain the words of God, and that they are true and faithful. Second, the Godhead, i. e., The Father, Son and

Holy Spirit. The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, personage of tabernacle, made, or fashioned like unto man, or, rather, man was framed after his likeness, and in his image:—he also possesses all the fulness of the Father, or, the same fulness with the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, these three are one, or in other words, these three constitute the godhead. Third, that the name of Jesus Christ is the only name given under heaven, whereby man can be saved. Fourth, that the Gospel of Christ, which is glad tidings of good things, is the only plan of salvation. Its principles as follows: First, faith in God and his commandments; second, inasmuch as all have sinned it is necessary that all should repent of their sins, and forsake them; third, be baptized for the remission of sins, and adoption into the kingdom of God; (see Acts ii. 38) fourth, the laying on of hands for the reception of the Holy Ghost; (see Acts viii. chap., do. xix. chap.); fifth, in having the Church of Christ organized according to the New Testament pattern; with apostles, prophets, and evangelists, &c., and earnestly contending for the faith once delivered to the saints,—and the promised spiritual gifts; (see I. Cor. xii. chap., do. xiv. chap., Eph. iv. chap., Mark xvi. chap.) sixth, that the majority of the Christian world have apostatized from God, and rejected much of the foregoing order of the gospel, and instead of contending for the gifts of the gospel, such as the spirit of prophecy, laying on of hands for the healing of the sick, revelations, administration of angels, inspiration, and visions, they contend against them, and say these things are done away, and no longer needed, thus fulfilling the words of the prophet: “They have transgressed the law, changed the ordinance, and broken the everlasting covenant.” For this reason the Lord has spoken from on high, and caused light once more to dawn upon the benighted world, and hath restored the ancient order of the church, and hath set the honest in heart contending for the faith, once delivered to the saints; and is clothing his servants with authority to proclaim the fulness of his gospel to the inhabitants of the earth, as a witness of the second coming of Christ, whom we believe will come in the clouds of heaven with power and great glory—being accompanied by His Holy angels and saints to take vengeance on the wicked, and destroy them, and set up his kingdom, and together with his saints, reign a thousand years, which is called the Millennium; seventh, that the Lord hath by his power brought forth the Book of Mormon, which is a record of the ancient inhabitants of America, who were a branch of the House of Israel; and that this book agrees in testimony and doctrine with the Bible, and contains much plainness as to the Gospel of Christ, and the gathering of the House of Israel, from their long dispersion back upon their own land; which will be done ere long. Also, the Book of Mormon reveals the fact that the aborigines of this continent are a branch of the House of Israel, and that they eventually will receive the Gospel and lay down their weapons of war, and become the people of the Lord in very-deed. But more of this in its proper place.

THE PRESENT CONDITION OF BOTH JEWS AND GENTILES WITH REGARD TO RELIGION.

IN order to understand the precise condition of both Jews and Gentiles with regard to religion, it will be necessary to take a retrospective view of both in past ages of the world. We will commence with the Jews.

The history of the descendants of Abraham is somewhat peculiar; part of it is taken up in recording their prosperity, and their triumphs over their enemies, and they seemingly under the fostering care of Omnipotence, who showered his blessings upon them. In other parts are recorded the awful calamities that came upon them in consequence of disobedience, and they being at times forced to pay tribute to other nations, and sometimes subjected to the most cruel bondage, and driven from their land, and placed in the most dejected condition of slavery, as though the great God had cast them off for ever, and they were to linger out a miserable existence in wretchedness and servitude. For instance, the ten tribes that revolted in the days of Rehoboam, and chose Jeroboam son of Nebat to be their king, and thus formed a separate government by themselves, and remained so until they became wicked; and the consequence was, they were led off of their lands by Shalmaneser, king of Assyria, (see II Kings, xviii. chap.) and have never returned to possess the land of Palestine since. Some have supposed that they returned after the Babylonish captivity, but it cannot be proved that they did.

The tribes of Judah and Benjamin, and some scattering individuals from other tribes were left to possess the land of Canaan. They at length became wicked, and were taken as captives to Babylon, where they remained seventy years, and then returned and rebuilt the temple, and repaired the waste places of Jerusalem. For a short time, it is probable they were faithful to their God, but at length in the midst of their prosperity they became proud, and the Lord sent prophets to reprove them of their sins. Some of them they stoned; some they put to death; others they shut in prison. Previous to the coming of Christ they were troubled with false prophets, and false christ, who drew many from the principles of righteousness, and caused them to be divided into sects and parties, which by the help of priestcraft, opinions of their scribes, and doctors of the law, and foolish traditions, fully prepared them to reject their Messiah when he came.

In the due time of the Lord our blessed master made his appearance among them, and commenced his divine mission; chose twelve disciples and sent them before him into all the cities of Israel, with this proclamation, "the kingdom of God is at hand." The Pharisees and Sadducees ever tenacious for their religion, were alarmed at this, and sought immediately to destroy him. He boldly reprov'd them for

their wickedness, and taught them the pure principles of righteousness and virtue. They professed to believe the law and the prophets; but it is evident their faith was nominal; "If ye would believe Moses and the prophets ye would believe me, for they wrote of me." They professed to worship according to the law, but Jesus accused them of making void the law through the tradition of their elders: "ye have omitted the more weightier matters of the law, judgment, mercy, and faith." He offered them pardon on condition they would receive his testimony, and obey his commands, but they would not. He mourned over them and said, "O Jerusalem! Jerusalem! thou that stonest the prophets, and killest them that I sent unto you, how oft would I have gathered you, but ye would not." He foresaw that they would as a nation reject him and those that he sent unto them; he therefore uttered the awful denunciations that their city should be thrown down, and not one stone should be left upon another, and it should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled; and they should be led captive into all nations. He declared to them plainly that the kingdom of God should be taken from them, and given to, or conferred upon, a nation bringing forth, or who should bear the fruits thereof, having reference no doubt to the transmitting of the gospel with all the blessings that appertained to it, from the Jews, and conferring it upon the Gentiles. After Christ had declared these things to them, it with other things exasperated them against him, and they took and crucified him, and were ready to persecute the few followers he had obtained. After the resurrection Jesus appeared to his disciples, and commissioned and commanded them to go into all the world and preach the gospel to every creature; with this injunction, they were to tarry at Jerusalem until they were endued with power from on high. This was done on the day of pentecost, when three thousand believed and were baptised. The apostles then being prepared to preach the fulness of the gospel, and the Lord determined that that nation should be kept without an excuse, sent them throughout the cities and country of the Jews to warn them to repent once more. This mission lasted the apostles, according to historians, about eight years, during which time the Jews were faithfully warned, and many were obedient to the faith; yet they were like a drop to a bucket in comparison to the vast multitude of the nation. The apostles discovering that they as a nation, after a fair warning had rejected Christ, said, "seeing ye count yourselves unworthy of eternal life, lo we turn to the Gentiles." Thus, the Jews as a nation openly disavowed and rejected their Messiah and his gospel. They also persecuted many of the followers of Christ, even unto death. And no sooner was the kingdom taken from the Jews, and the gospel preached to the Gentiles, than their national power began rapidly to decline. At length the day of visitation came for them to be visited with the wrath which they had treasured up unto themselves by their wickedness; the city of Jerusalem in fulfilment of the Saviour's prophecy was destroyed,

and nearly one million and a half of Jews in Jerusalem and other places, and at other times during the war perished, and a remnant of only a few thousand were left, and they were dispersed, to different parts of the earth. Since that time Jerusalem has been in the hands of their enemies, and they in some centuries have been subjected to the worst of bondage and cruelty. Indeed they have been like Noah's dove, having no place to rest. These things have come upon them in fulfilment of prophecy. (see Deut., xxviii. chap.) Indeed, the scriptures are so full of predictions to this effect, and it is so well known that they have been fulfilled to the very letter, that it is not necessary to refer to them. At present, notwithstanding their former troubles, the cloud of affliction seems to have in part blown over, yet they are in a scattered condition. The other tribes of Israel are also scattered, and no one knows where they are except it is by revelation. However, the prophet speaking of their return in the latter days, says "they shall come from the land of the north," (see Jer. xvi. 15.) Thus, we see the dealings of God with his ancient covenant people. When they observed to keep the commandments of the Lord they were blessed with many blessings; but when they transgressed the law of the Lord, they were brought into bondage by their enemies; and when they committed more aggravating crimes they were driven from the land of Canaan. And thus, the children of Israel as a nation or nations have transgressed; and thus they have been driven and put under the control of their enemies. It is true the Lord promised Abraham, Isaac, and Jacob that they should have the land of Canaan for themselves, and their posterity for an everlasting inheritance; but he never promised that they should perpetually dwell on it if they become wicked. There is time enough yet for the Lord to fulfil that promise when they are sufficiently punished for their crimes; and he has positively declared by the mouth of his prophets that he will gather the children of Israel from their long dispersion, and bring them back upon their own land. Christ says that Jerusalem shall be in the hands of their enemies, until the times of the Gentiles be fulfilled. How soon that will be I shall not attempt to say at present. The religious state of the Jews is so well known, that it is hardly necessary to trouble the reader with any remarks on the subject. Their views are still the same, that they ever have been since their dispersion with the exception of a few who have embraced christianity. They believe Christ to have been an impostor, and that the true Messiah is yet to come. They pretend to worship God according to the Mosaic law, although they have adulterated it much. They generally have correct views of the fulfilment of prophecy, which they say is to be fulfilled in its most literal sense. Consequently, they look for their Messiah to come with power and great glory, and restore the kingdom again to Israel, and gather them, and succor them, that they will no more be oppressed by their enemies. Some of them are constantly looking for him to come, others say he will come in this generation.

Now it is evident that the grounds upon which the Jews rejected Christ are as follows: they were blinded by the traditions of their elders, and opinions of their learned men, who had long taught them that when the Messiah should come, he would come in great pomp and splendor, and act the part of an earthly prince, and subdue their enemies, restore the kingdom again to Israel, and gather them (that is the dispersed tribes,) from all parts where they were scattered, and place them once more upon the land of Canaan. With this exalted idea of triumphing over their enemies when their Messiah came, they could not stoop to such humility as to receive a meek and humble Jesus, who was cradled in a manger, and who associated with publicans and sinners, and chose illiterate fishermen for his disciples. Indeed, they disdained the idea of his being the true Messiah, therefore, they circulated unpopular reports concerning him, and prejudiced the minds of the Jews at large against him, and taught their children, and made them believe that he was the worst of impostors: and thus it has been handed down to the present age as a matter of tradition, from father to son, that Christ was an impostor. In a word, the Jews were blinded with regard to his first coming, and mistook what we conceive to be his second advent, for his first; which is yet to come. Having thus, in a brief manner, traced the dealings of God with the Jews down to the present age of the world, and specified their present condition, we will now take a retrospective glance at the history of the Gentiles with regard to Christianity, and the dealings of God with them in ages past, and so trace them to the present age.

A long time before the coming of Christ, the Gentile part of the world, by turning from the Lord to worshipping idols, gods of their own make, and committing many other atrocious crimes, rendered themselves unworthy of the oracles of God. Consequently he took his oracles from them, and conferred them upon a people (Israel,) whom he raised up for that purpose, also to perpetuate his holy name. Thus the Gentiles were left in darkness, and remained so until the appearance of Christ. At this time the Jews had broken the covenant which the Lord made with them on mount Sinai, and were divided into sects, and at last rejected Christ, after they had a fair opportunity of receiving him. Hence said Christ, as we have before stated, "the kingdom of God shall be taken from you." The apostles, after having finished their mission to the Jews, were commanded to publish the gospel to the Gentiles, which they did with much success. Branches of the Church of Christ were established in many places among the Gentile nations, and as Christ said they should bring forth or produce the fruits of his kingdom—it is evident from the apostles' writings that they did.

Now the apostles preached the gospel of Christ in its purity, and administered the ordinance of baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, to all who believed and repented of their sins. These also were the initiatory

ordinances into the kingdom of God, or church militant. (See John iii. 5, Mark xvi. 16, Acts ii. 38, Acts viii. chap., Acts x. chap.) The apostles, also, were delegated with an extraordinary power or authority to administer the above mentioned ordinances, and adopt souls into the kingdom of God; which authority they received by the imposition of hands, and which Peter denominates the holy priesthood. (See 1st Peter ii. 5-9, Acts xiii. 3, John xv. 16.) After this (not before,) authority was conferred upon the apostles' they fully organized the kingdom of God, and all who believed entered into it. And this kingdom being taken from the Jews, was organized according to the apostles' testimony among the Gentiles, and they produced the fruits of the same as follows:—"Now ye are the body of Christ, and members in particular. And God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." I Cor. xii. 28. In the former part of this chapter the apostle mentions several of the spiritual gifts, and in the first chapter of this epistle, he thanks God that the Corinthian brethren come behind in no gift. In the 4th chap. of Eph. the apostle says, "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists, and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the son of God." From the foregoing quotations the reader will readily discover that the Church of Christ was anciently organized, having in it apostles and prophets, &c.; and the gifts or fruits of the kingdom of God were revelations, administration of angels, visions, the spirit of prophecy, the gift of speaking in other tongues, the laying on of hands, for the healing of the sick, &c., &c. (See Eph. i, 17, I Cor. ii, 10, II Cor. xii, ch., Heb. xiii, 2, I Cor. xiv. ch.) Christ said, these signs shall follow them that believe, "in my name shall they cast out devils," &c. But says the objector, these offices of the church, and the various gifts above mentioned, were only to last during the establishment of Christianity; which was done in the days of the apostles. I reply that the Scriptures say no such thing; but to the contrary, they were to continue till all come to the unity of the faith. Also, apostles and prophets were placed in the church for the work of the ministry, and for the perfecting of the saints. No one will pretend to say that the Christian world is united at present; and but what the work of the ministry is necessary now-a-days. In a word, God placed the above mentioned officers in his church, and blessed his saints with spiritual gifts; and now I ask who has the authority to change this order of things? The answer is; God alone has the authority to do it. Has he ever said that he would change it? Answer; it is no where said in the scriptures that he would do it. The apostle says that they

were to continue till we all come to the unity of the faith. James says, i. ch. 25 verse: "But whoso looketh into the perfect *law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This perfect law of liberty here alluded to, evidently is the gospel, and from the above, the apostle certainly considered it perfect. And every one knows that if it is perfect, it will not admit of any change for the better: consequently, if changed at all, it will be for the worse. Now the gospel being the law of liberty, or of the kingdom of God, requires that all the above mentioned officers, and spiritual gifts should be in the kingdom, and the gifts enjoyed by the subjects of the kingdom of God. But says one where are they now? Ah! that's the trouble! Have they not ceased from being among the Gentiles? I reply they have. What is the cause? I answer, the Gentile churches have corrupted themselves;—they have done wickedly, and divided themselves into sects and parties, and broken the covenant the Lord made with their fathers when he took the kingdom from the Jews: which I will prove by the predictions of the apostles, and prophets.

From what has already been said, it will be seen the precise manner in which the kingdom of God was organized in the apostolic age of the world, and we can look upon it in no other age of the world as being any more perfect, and what it was then, the same it ought to be now. But to proceed.

The apostle Paul says, in Rom. xi ch., "I say then, have they (the Jews) stumbled that they should fall? God forbid, but rather through their unbelief salvation is come unto the Gentiles to provoke them to jealousy." The apostle here evidently has an allusion to the kingdom being taken from the Jews, and conferred upon the Gentiles; hence he says: "Well, because of unbelief they (the Jews) were broken off, and thou (the Gentiles,) standest by faith. But be not high minded, but fear: for if God spared not the natural branches take heed lest he spare not thee." "Behold the goodness and severity of God on them which fell, severity; but toward thee goodness, if thou continue in his goodness, otherwise thou (the Gentiles,) also shall be cut off." Now I ask how the Gentiles were to be cut off; was it not from the blessings of the gospel of peace, such as the spiritual gifts? Indeed, the apostle forewarned them saying: "take heed for thou standest by faith," and also says, goodness toward them if they should continue in the goodness of the Lord, otherwise they should be cut off like the Jews were, i. e. for their wickedness. Paul says in another place: "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition,"—2 Thes. ii. 3. From this prediction, we learn that prior to the second coming of Christ, there was to be a falling away from the true principles of righteousness. How long after the death of the apostles before this falling away took place is uncertain, but it is quite probable that it was soon, from the fact the apostle says: "the

mystery of iniquity doth already work among you,—” 2 Thes. ii, 7. Again, Paul said to the Ephesians: “For I know this, that after my departing shall greivous wolves, enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them,—” Acts, xx, 29, 30. From this prediction we are led to believe, that this apostacy commenced in an early age. Indeed, after the disease of the apostles, men began to dissent, and introduce new doctrines, and draw disciples after them; although, persecution raged so violently in that early age, that the man of sin, or the falling away was not so visible until the time of Constantine the Great: when the death blow was struck to the spirit of humility. That which was said to be the gospel, was then propagated by the authority of the Roman Empire; kings, governors, pro-consuls, magistrates, the noble, the proud, the philosopher, the learned, and the wise began to embrace Christianity; and whereas the apostles preached Christ and him crucified, to the Jews a stumbling block and to the Greeks foolishness, and had the finger of scorn pointed at them: these things which were so mysterious to the Jews and Greeks, were now no longer considered a mystery; dissenters after dissenters arose, heresy after heresy was introduced; creeds, confessions of faith, and opinions of men, and at length to crown the climax, church and state were united: and just in proportion as these things made their appearance, truth, righteousness, and the spiritual gifts receded, and the spirit of Anti-Christ took their place. The learned historian Mr. Jones, makes the following remarks concerning the situation of the Christian faith in the days of Constantine: “Now they began to new-model the Christian church, the government of which was as far as possible, arranged conformably to the government of the state. The emperor himself assumed the title of bishop—and claimed the power of regulating its external affairs; and he and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates whose jurisdiction was confined to single cities; the metropolitans to the pro-consuls or presidents of provinces; the primates to the emperor’s vicars, each of whom governed one of the imperial provinces. Canons and prebendaries of cathedral churches took their rise from the societies of ecclesiastics, which Eusebius, bishop of Verceil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters.”

This constitution of things was an entire departure from the order of worship established under divine direction by the apostles of Christ in the primitive churches. In fact, scarcely any two things could be more dissimilar than the simplicity of the gospel dispensation from the hierarchy established under Constantine the Great. “Let none,” says Dr. Mosheim, alluding to the first and second centuries, “confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages. For though

they were both designated by the same name, yet they differed extremely in many respects. The scriptures were now no longer the standard of the christian faith. What was orthodox, and what heterodox, was, from henceforward, to be determined by the decisions of fathers and councils."

Indeed, the history of the third, fourth, fifth, sixth and seventh centuries is only a record of one perpetual scene of controversies, heresies, and dissensions. Among the most noted controversies of these ages was the Arian. As for sects, parties, and contrary opinions, they were almost without number. At the commencement of the seventh century the dominion of popes was established. The power of other sects then began to decline; and the popes began to exercise their lordly authority over them, and in many instances compelled them to comply with their requisitions; till the church power, or authority was more or less concentrated in the popes. Several have laboured to trace an unbroken succession of authority from the apostles to the present age; without having been connected with popery in any age, but they have been unsuccessful in their attempts. In the seventh and eighth centuries popery had great power over the Christian world. In the ninth century the Greek church separated from the Roman. In the twelfth century the societies of Waldenses and Albigenses made their appearance, who were most cruelly persecuted by the mother church. In the sixteenth century the far famed reformation commenced.

In this century Martin Luther, John Calvin, Henry the VIII, and many others dissented from the Roman Church: and from that time to the present there has been a constant breaking off from the Protestants that call themselves orthodox, and establishing new societies, until the Protestants are divided and subdivided, and have imbibed hundreds of different opinions concerning the plain and pure principles of the gospel. Indeed, the countless tomes of controversy, the schisms in the churches, disputations, envy, rancour, pride, and haughtiness that have corrupted the Gentile churches, are enough to make the heart of a true saint sicken at the thought.

Now I ask, where did the Protestants get their authority to establish churches and administer ordinances? It cannot be that they got it immediately from heaven, for they deny all immediate revelation from God. I know we hear the clergy telling about their calls to preach; but I conclude their calls are quite different from those of the apostles: for they were called by direct revelation. But says one, we have the commission that was given to the apostles, and that is sufficient for us. I reply, General Washington had a commission to act as commander in chief of the United States forces, and after that as president; but he is dead and his body is in the silent tomb, and his commission is of no use to any other person. Paul says, "No man taketh this honour unto himself, but he that is called of God as was Aaron." Heb. v. 4. Aaron was called by direct revelation, and con-

secrated to the office of a priest by the imposition of Moses' hands. If the Protestants have any authority, it came from the Mother Church; but how can it be that they have any legal authority from the Mother Church when they were condemned as heretics, and excommunicated? Those who have power to confer authority, have power to take it away. The Protestants have universally protested against the Roman Church and called her the *Mother of Harlots*.

Now if the Catholic Church is corrupt her authority is not good: then as the most of the Protestants are branches that sprung from them, of course their authority, or church power, is not pure. "A corrupt fountain cannot send forth pure water." What authority had Luther, Calvin, Henry the VIII, and many others to establish churches. I answer, they denied immediate revelation, consequently they were not commissioned at all; and none of them had any more authority to administer ordinances, than I have to sit upon the French throne, and act in the capacity of a king. Indeed, if God had called these Reformers, they would have preached the pure gospel, and contended for the faith once delivered to the saints: also for the spiritual gifts. "Surely," says the prophet Amos, iii. 7, "the Lord God will do nothing but he revealeth his secret unto his servants the prophets." From this scripture we learn that the Lord will do no great work without revealing it to his servants: therefore, the fact that these reformers received no revelations, proves beyond successful contradiction that God never authorized them to build up churches, or administer ordinances. It is true they done good by moralizing the world, but the doctrines they taught were contrary to the Holy Scriptures, which is already proved from what has been said concerning the New Testament order of the church, and the gifts of the spirit.

These Reformers had no such organization and received no such gifts as before mentioned. But it is useless to dwell any longer upon this part of the subject, for it is known to every one who is acquainted with the history of the church, that, as a general thing, all the authorities of the Protestants can be traced back to the Roman Catholic Church only. Therefore, considering the apostacy of the Roman Church, we are irresistably led to the conclusion that the Protestant denominations, who got their authority from them, are in a similar situation as the Jews, living under a broken covenant: and if the scriptures be true both Catholics and Protestants are in a state of apostacy; as I shall proceed to prove.

It has already been stated that there was to be a falling away prior to the second coming of Christ. Isaiah says, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. xxiv. 5, 6. This prophecy certainly alludes to the Gentiles, and the completion of its fulfilment is of as late a date as

the nineteenth century, for no destruction by fire so universal has ever come upon any people as the one here mentioned. Indeed, the inhabitants of the earth are to be burned and few are to be left. And what for? The prophet assigns the breaking of the everlasting covenant as one reason. This everlasting covenant certainly is the gospel covenant. Thus we discover that with all the exertions of the Protestants and Catholics to convert the world to their notions and bring about a millennium, there is to be a great destruction, and but few will be left. The prophet says, "priest and people, master and servant, mistress and maid, buyer and seller, borrower and lender, shall all share alike in this destruction; because they have broken the covenant." The Saviour speaking of his second coming says, "It shall be as it was in the days of Noah;" and we know there was but a few saved in that day. Paul says, 1 Tim. iv. 1, 2, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, doctrines of devils; speaking lies in hypocrisy; having their conscience seared *as* with a hot iron." Again, says the Apostle, 2 Tim. iii. 1—5, "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," "HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: from such turn away." Now it is evident that the Apostle here alludes to those who profess godliness; for infidels make no profession of the kind. Indeed, does not the apostle allude to the various denominations of the present age who deny the gifts of the spirit, and say they are no longer needed? Christ said, "Beware of false prophets, that come to you in sheep's clothing; but inwardly they are ravening wolves." Mat. vii. 15. The characters Christ here describes are not dissimilar to those that Paul alludes to, for both were to have on the garb of a saint, or to *profess* godliness; but *deny* the power thereof. Is it not characteristic of the Gentile churches to deny many of the promised blessings of the gospel? The power of true godliness according to the scriptures was that spirit which enabled the people of God by faith to heal the sick, speak in other tongues, work miracles, see visions, and foretel future events. Paul made the following prediction concerning the great apostacy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they *heap* to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto *fables*. 2 Tim. iv. 1—4. It has already been proved that the Protestants have no legal authority from God, and the Catholics also have excommunicated them, consequently, they have no authority except what they have assumed: and this is what Paul said—"they

shall heap to themselves teachers." "They shall turn from the truth unto *fables*." When we consider their creeds, opinions of men, and books of divinity, &c., we are not astonished at the apostle's declaration. Peter, speaking of future ages, says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii. 1, 2. From this we learn that an abundance of false teachers were to make their appearance. He further adds, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. iii. 3. We might insert a multitude of other passages of scripture on this subject, but enough are already inserted, for it is evident, if the bible be true, that all Papists and Protestants, Jews and Greeks, are in a state of apostacy and worshiping under broken covenants. The Catholics are portrayed by the man of sin before mentioned, and the Protestants by the false teachers. In a word they have turned the word of God upside down, and substituted darkness for light, light for darkness, truth for error, error for truth, guess-work for knowledge, and Anti-Christ for Christ. No wonder the prophet alluding to some future age said, "darkness covered the earth and gross darkness the people;" also that there should be a great destruction and but few should be left.

Having thus traced the history of both Jews and Gentiles down to the present time, and described the true state of their apostacy; and now I ask, believing that Christ is coming in the clouds with power and great glory, that the way must be prepared before him, and that the children of Isreal are to be gathered, and the kingdom restored to them again, the wicked destroyed, and the earth prepared for the abode of celestial saints, what is to be done? Let the prophets and apostles tell the secret, and let us read and believe their testimony, and prepare for the great and notable day of the Lord, when the heavens shall be unveiled, the elements melt with fervent heat, and when the kings and the great men, the bondmen and the freemen, shall call for the rocks of the mountains to fall on them and hide them from the presence of Him who sitteth on the throne;—but the saints shall lift up the heads and rejoice knowing that the time of their redemption is then come.

THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED
BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and

dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions. When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance! thou foul monster, why hast thou so much degraded this people.

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society; I answered, and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid. At this warring about creeds, and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible. I was much disgusted and was about to turn from the scene in despair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven: also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid

investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold, there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enquired if he believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn all the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favourable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, prophecyings, visions, administration of angels, &c., on conditions of obedience. After he had learned the the doctrine of Christ, and the manner the church was organized, and the blessings promised, he resolved that he would go to any length

in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately, solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts. The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles and prophets, &c., they denied having any such organization; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them. They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, “have nothing to do with this man, for he is deluded.” I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

POSTSCRIPT.

SINCE the first form of this number was in press, I have thought it necessary to state more particularly the design of this work, lest some perchance should misunderstand, and imbibe a wrong opinion of the real object, or reason why I publish this work in numbers in the form of a periodical.

Since I have been engaged in proclaiming the Gospel of Christ in this city, I have often been requested, not only by members of the church, but by scores of individuals who do not stand in connexion with the society, to publish a history of the rise of this church, and the coming forth of the Book of Mormon; and other things, such as important extracts from church history, and some of the most interesting accounts of the American antiquities, which will be circumstantial or collateral evidence in favour of the Book of Mormon, and the principles held to by the society with regard to the great work of God in the last days. I shall endeavour to collect, and insert such accounts as above mentioned, as will be interesting to all who read and patronize this work.

This work throughout will be published upon the same principle as that of P. P. Pratt's "Voice of Warning"—with these exceptions, it will be published in numbers, and a greater variety of subjects will be treated upon. I have adopted the plan of publishing it in numbers because it is more convenient for myself and much more so for an extensive circulation in this city, and adjoining country, as is well known: and I shall close the volume as soon as I publish all that I consider useful in a work of this kind.

I shall not interfere with the church affairs, that is, conference news, after this number; but shall chiefly confine myself to scriptural subjects, and such as above mentioned.

Also it will be seen from the title page, that I have changed the title from what I advertised in the prospectus, and have added eight more pages. Again, I went to so much more expense for the covers than what I expected when I issued the prospectus, that I found that I would sink money if I published them on the terms I advertised, considering the few that I expect to sell. Therefore, I have concluded to have each number of this work contain 24 pages, and sell them for 12½ cts. per single copy.

N. B. Those who purchase a copy of each number of this work, will do well to carefully preserve them in order to have them bound, when the volume is closed.

 MARKS OF DISHONESTY.

I HAVE before me several numbers of the "Christian Observer," and in them is a long protracted tale entitled, "The Mormon Delusion"

copied from the "Episcopal Recorder," signed, "J. A. C." (J. A. Clark, I suppose.) The sequel of his story seems to be founded upon a conversation which he had with Martin Harris in 1827; in which Mr. Harris, is made to say some strange things.

It is well known that the Book of Mormon was not printed until 1830,—the Church of Jesus Christ of Latter-Day Saints was organized the same year.

Now admitting the Rev. Gentleman's story to be true, which by the by I sincerely doubt, from the fact that I have been acquainted with Mr. Harris for the last eight years, and know his views to be different from what they are here represented, it is not such a wonderful thing at last that Mr. Harris should have had imperfect views so early in the commencement of this work: for whoever will take the trouble to read the New Testament will find that the disciples of Christ had imperfect ideas with regard to the object of his mission. When Christ made known to them that he would be taken and crucified they could not understand him. At another time they wanted him to call down fire and consume their enemies as Elias did. Christ reproved them saying, "ye know not what ye ask." At another time they were for fighting. They also enquired of him, even after his resurrection, if he would then restore the kingdom to Isreal. Indeed, his apostles, and all who believed him while he was on earth supposed he would then be placed upon the throne of David in Jerusalem, and they should be exalted near his presence. With this worldly idea of self-interest, they made an attempt to place him upon the throne by force. Any person who will carefully read the four Evangelists, will discover that some of the first ideas that the disciples of Christ had were those of a worldly nature; but they in time were made acquainted with the object of Christ's mission; also their own: and they had to tamely submit to the yoke of persecution, and have the finger of scorn pointed at them for the sake of Christ. Mr. Clark seems to infer that the idea of self-interest was what induced Mr. H. to embrace the cause of the Latter-Day Saints. If Mr. H. ever had such an idea it was soon changed: for he has suffered much for his religious sentiments, and has had the finger of scorn pointed at him for the sake of Christ.

Mr. Clark gives several reasons why the cause of the Latter-Day Saints has prospered:—one is that they fully and cordially admit the truth of the sacred scriptures!! This is a very good reason.

He also adds the love tale of Joseph Smith stealing his wife. Mrs. Smith was at the time of her marriage about 22 years of age; Mr. Smith of course obtained her consent; he also obtained her mother's consent: consequently he had the majority. Her father, Mr. Hale, was not at home at the time they were married. And now I ask where the sin is in all this? I suppose if any Rev. Gentleman under similar circumstances would do the like, it would be said that he done no wrong.

The whole story of Mr. C., from beginning to end, bears the marks of dishonesty and misrepresentation, and it is beneath my principle to

follow him in all his windings. If he had come out with scriptural arguments, and attempted to prove our principles false, then I would have boldly met them; but now there is none to meet. It is also manifest that he is not acquainted with our doctrine, or he has wilfully misrepresented it. Indeed, we have been a thousand times astonished that our enemies do not invest themselves with a knowledge of our doctrine before they speak or write against it. As yet, the most effectual scheme that our enemies have pitched upon to prejudice the public mind, is that of building up a creature, or rearing a fabric, that they are pleased to call Mormonism, which is composed of the Spaulding Story, the love tale of Mr. Smith stealing his wife, holding all things in common, the superstitious doctrines that were propagated by Emanuel Swedenborg, Ann Lee and a thousand other foolish things. And then priest and professor, drunkard and swearer, have all joined in the uproar saying, "it is delusion, fanaticism, imposture, false doctrine, and away with Mormonism!" In the midst of this uproar some would be popular man like Mr. Clark writes some disclosure of Mormonism, a thing that he knew nothing about himself. Another has ascended his pulpit, and read from the newspapers, love tales, money digging story, holding all things in common, and then the black catalogue of false doctrines, once propagated by false teachers, which he compares with Mormonism. His auditors have listened with eagerness as though he was about to achieve a signal victory: also to the display of his oratory in putting in his key stone argument, and to hear the word that Mormonism is down for ever, that they may shout the triumph; and that its votaries will be obliged to abandon it, and retire from the field of labour with shame, and disgrace. But behold with all their ceremony Mormonism was not there, no more than the apostles were in prison after the angel had brought them out, and the high priest sent for them. Indeed, our enemies often get up things that they call Mormonism which we are as ready to oppose as they. Mormonism so called is in safe keeping—God has commenced to work, and no man can stay his hand. In conclusion, I say that Mr. Clark's "Mormon Delusion" is a disgrace to any public paper.

PRESENT AGE OF THE WORLD.

There are various opinions upon the chronology of time in the present age, as well as in ages past, and whether by the commentators or by the clergy the term of four thousand and four years, was put down as the exact time from the beginning till the birth of Christ, we shall not pretend to say, but content ourselves by stating facts upon this subject as they are recorded in the bible. According to the present Christian calculation we are now living in the 5845 year of the world. We compute thus:

CHAPTERS.	YEARS.	From their departure out of Egypt till the birth of Christ,	
Genesis, 5 & 8, from Adam to the end of the flood,	1656	- - -	1491
do. 11, from the flood to Abraham,	292	Years before Christ,	4159
do. 21, from Abraham to Isaac,	100	Since his birth,	1841
do. 25, from Isaac to Jacob,	60	From the beginning till now,	6000
do. 47, from Jacob's birth to his entering Egypt,	130	Deduct,	5845
Ex. 12, The children of Israel in Egypt,	430	Difference,	155
	<hr/> 2668		

Here we have more than a century and a half difference; and how comes this, says one? It is plain from the bible chronology, that from the creation till Jacob told Pharaoh that all the days of his pilgrimage were 130 years, was 2238 years: this was the time that the children of Israel went into Egypt, no one will dispute. And now mark, Moses says that the children of Israel dwelt in Egypt 430 years to a day. (See Ex. xii. 40.) Add this to the 2238, and it makes the departure of the children of Israel from Egypt take place in the 2668 year of the world. From this to the building of Solomon's Temple was 480 years, which makes the building of the Temple take place in the 3148 year of the world. (See 1st Kings, 6th chap.) From this to the Babylonish captivity of the Jews, 411 years drawn from the different reigns of the various kings, which makes the Babylonish captivity take place in the 3559 year of the world. From this to the birth of Christ 600 (or near about) years. However, historians differ in a few years, in their chronology of this elapse of time. Admitting 600 years to be the correct amount of time, it makes the birth of Christ take place in the 4159 year of the world. Add to that 1841, which makes this (that is, the 1841 year of the christian era,) the 6000 year of the world.

What has caused the blunder we suppose is the saying of Paul, Gal. iii. 17. "And this I say, that the covenant that was CONFIRMED before God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Some say this 430 years commenced when the Lord called Abraham out of Ur in Chaldea, which they infer from the word CONFIRMED; but let us turn back to the 105 Psalm, which is a clew to this word CONFIRMED; which says, "O ye seed of Abraham, his servant, ye children of Jacob his chosen; he is the Lord our God; his judgments are in all the earth; he hath remembered his covenants to a thousand generations; which he made with Abraham, and his oath unto Isaac, CONFIRMED the same unto Jacob for a law, and to Israel for an everlasting covenant." From this we learn that the covenant was CONFIRMED upon Jacob, and Moses and Paul both agree that the law that was given upon Mount Sinai, was 430 years after the covenant here alluded to was made.

(COMMUNICATION.)

PHILADELPHIA, Dec., 1840.

Brother B. Winchester.

DEAR SIR:—Having learned your intentions to issue a work in this city, devoted to the gospel, and cause of the Latter-Day Saints, I beg leave to express my gratification at so laudable an undertaking, and to offer a few reflections on the prosperity of our cause from its commencement. It can but be obvious to you that as the conductor of such a work your station will be one of great responsibility, as you will be accountable for the precepts it carries to the world; but may heaven bless your undertaking, that it may advance the cause of righteousness in this vicinity—may your pen be directed by Him whose cause you have espoused, that on every page the lover of truth may be showed the way of holiness. Little more than ten years has passed since the organization of the church of Christ in these last days; since the angel of the Lord said to our much esteemed brother J. Smith, and his faithful companion, O. Cowdery, “To you my fellow servants am I sent to confer this priesthood, that through you it may be conferred upon others.” The morning that heavenly messenger executed this important mission, is one long to be remembered by all the saints. The day star from on high then began to shed its radiant splendor over the benighted world, and it has since succeeded well in dispelling the portentous clouds of superstition and ignorance from the horizon of many minds. Truth shining in its native splendor has unclinchd the serpent fangs of religious bigotry from many a precious soul, and the iron bands of priestcraft, that have held the religious world with a firm grasp, for many centuries, have in many places been broken, and the humble captive made to rejoice in the truth that set him free. Since its rise, this church has been onward in its march with a firm and steady hand, and has gathered in its progress perhaps a little less than one hundred thousand souls, and no power could impede its march. “The heathen raged, and the people imagined vain things.” Hell with all her artillery has opened a continued fire upon the saints, and drunkards, and priests, thieves and professors, deacons and scoundrels, teacher and taught, ruler and ruled; have mingled in one common cause. Mobs have tried, but in vain to stop the wheel from rolling, but armies, fire and sword have not done it; persecution has raged, but to spread the truth with gigantic strides. Under the reign of a tyrant, and sway of mobs the blood of innocence flowed only to test the depths of their sincerity, and to seal their testimony; which is now reiterated throughout the land and wafted on every breeze. Madam rumour with her ten thousand poison tongues has been actively employed; the pen of the learned has been wielded prejudicial to our cause. The influence of the public press has been constantly exerted to hide the truth. And from the sacred desk have been constantly heard long

loud and fearful cries of "impostors! false prophets! wolves in sheeps' clothing!" &c.; but still the Lord is working and who can hinder. The kingdom which Daniel saw like a stone hewn from the mountain without hands, has begun to roll, and will soon fill the earth. It is truly as Christ said, "like a grain of mustard which indeed is the least of all seeds, but when grown becomes the greatest among herbs, that the fowls of heaven lodge in its branches." Though looked upon as the least, and meanest of all systems yet it has taken deep root, and in Columbia's land is shooting forth its numerous tendrils, and towering its lofty branches, which have already spread their shadow, not only to the coasts of our happy land, but over many of the oppressed sons of Europe it has cast a soothing shade, and thousands of the way-worn sons of Britain, who have long been groaning under regal power and priestly pomp, are now rejoicing with us, and reposing under its branches, partaking the blessings, and bringing forth the fruits of the kingdom. What but an almighty arm could take an obscure young man from the plow and raise him up to astonish the world, to lay a foundation of a work like this, and cause the wisdom of the high minded priests of this generation to be confounded, and the wisdom of the wise to perish. What but the spirit and power of Elijah's God could take a company of men, one from the plow, another from the anvil, and a third from a shoe-bench, and inspire them with zeal, influence and power to contend with the prejudices of the ignorant, and the pen of the learned, to face the combined powers of earth and hell arrayed against their cause, and to stem with the ship such a flowing tide; surely the God of heaven is at the helm, and therefore she steers her course onward, and heeds no alarm, but rides the mountain waves of opposition that dash vehemently against her triumphant bows,—

She stops not to anchor in harbours below,
 But o'er the rough billows, her true course doth go;
 The high lands of heaven she still keeps in view,
 Intending to anchor, and there land her crew.

With high considerations of esteem and respect,
 I am, dear sir,
 Your fellow labourer in the bonds of the New Covenant,
 E. SNOW.

MINUTES OF A SPECIAL CONFERENCE OF THE ELDERS AND MEMBERS
 OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD
 IN PHILADELPHIA, DECEMBER 14TH, 1840.

THE conference assembled at 10 o'clock A. M. Elder B. Winchester was unanimously called to the chair, and J. H. Newton, Secretary. The conference was then opened by prayer by the President.

The President then rose, and in a solemn and impressive discourse, stated the object of appointing the conference; which was that some measures might be adopted to spread the gospel more generally in this section of country.

There were present, Elders, E. Snow, John Robinson, Wm. Small, Chester Andrews, Jacob Syfrett, Wm. Wharton, Charles Hopkins, John Stong.

There were present, Priests, Edson Whipple, George Chamberlain.

There were present, Teachers, Wm. H. Miles, Jr., Albert Lutz.

There were present, Deacons, Samuel M. Reeve, Jesse Price.

The Elders were then called upon individually, to express their determinations with regard to labouring in the vineyard of the Lord, and fill the several calls for preaching in this part of the country: to which they said that they would do all that is in their power to help spread the cause of Christ.

On motion, Resolved, that we adjourn till 2 o'clock P. M.

At 2 o'clock P. M. conference reassembled, and was opened by prayer by Elder Snow.

On motion, Resolved, that the official members of this church, hold a council for consultation once a week.

On motion, Resolved, that Wm. A. Moore be ordained an Elder.

On motion, Resolved, that Samuel M. Reeve be ordained an Elder.

On motion, Resolved, that Wm. Grady be ordained an Elder.

On motion, Resolved, that Joseph Tillinghast be ordained a Priest.

On motion, Resolved, that John Renault be ordained a Deacon.

On motion, Resolved, that the Priests, Teachers, and Deacons, should visit each member of the church, and enquire into their faith, and standing, and put it in writing, and make a report in three weeks' time of the standing of each member.

On motion, Resolved, that the conference adjourn till 6½ o'clock in the evening.

Conference met at the stated hour pursuant to adjournment.

Brother Baker then offered a resolution that a committee should be appointed whose duty it shall be to raise, by subscription, a sum of money sufficient to liquidate the debt of the church, which was carried, and a committee appointed.

Elder Snow then rose and presented to the conference a prospectus issued by B. Winchester, and explained the propriety of publishing a work in this city, showing some of the leading principles of the gospel of Christ, or the doctrine of the church and other miscellaneous matter, such as will be collateral evidence in favour of the faith held to by the society, and solicited the aid of the Elders, and members generally. Elder Newton, assented to the proposition by a few appropriate remarks, showing the influence of the press. The resolution was unanimously adopted. After a few impressive and solemn remarks by the President and Elder Snow, the conference adjourned, *sine die*.

B. WINCHESTER, *President*.

J. H. Newton, *Secretary*.

THE

GOSPEL REFLECTOR.

PUBLISHED BY B. WINCHESTER, PASTOR OF THE BRANCH OF THE
CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN PHILADELPHIA.

“WHEN GOD WORKS WHO CAN HINDER?”

VOL. I.]

PHILADELPHIA, JANUARY 15, 1841.

[NO. 2.

The “GOSPEL REFLECTOR” is published semi-monthly in this city, on an excellent quality of paper, each number containing 24 royal octavo pages. Price—12½ cts. per single number. Persons who wish to purchase a quantity for distribution can have them at a reduced price.

CHARITY.

IN consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. “Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself is not puffed up, doth not be-

have itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in nonessential points. I reply the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it cannot be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbours; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding,

the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized shall be saved and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes the bible doubts but what Christ and the apostles were actuated by true charity when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins, and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the by we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other

words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Nineveh, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Nineveh, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Nineveh had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destructions of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he

may judge his people.") Ps. L. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be servant of Christ."—Gal. i. 10.

SPIRITUALIZING THE SCRIPTURES.

As we intend in this and the following numbers of this work to enter into a scriptural investigation of the gospel of Christ, and the work of God in the last days, it is necessary to establish some definite rule for interpretation.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular

opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such part as does not suit their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies. Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and we often illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures. I leave the reader to answer this question for himself. Again it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his apostles, and Paul says, "not many wise men were called but God had chosen the weak things of this world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation."—2 Peter i. 19, 20. A light in a dark place is an excellent thing to enable any person to guide his foot steps in the right path:—so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter's rule of interpretation: "no prophecy of the scripture is of any private interpretation." We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety, and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord's prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophesied to Noah that He would bring a flood of waters upon the earth and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family. Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the Antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage four hundred years. (See Gen. xv. 13, 14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine; and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hesekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment of prophecy. It sufficeth to say that all true prophecies when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. **I always take it for granted when I hear any person spiritual-**

izing the scriptures, that he is an unbeliever, and is trying to modify, or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles *said*, but believes what they *meant*. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." PAUL.

THE DIVINITY OF CHRIST.—THE OBJECT OF HIS MISSION.—THE KINGDOM OF GOD, OR CHURCH MILITANT, AND THE GOSPEL.

As we promised in our first number to set forth in some future one our views of the plan of salvation which God has devised for the saving of a lost or fallen world;—we will now enter into an investigation of this subject by searching the scriptures, and comparing the testimony of the different inspired writers with each other. We will commence with the divinity of Christ.

"Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints."—Jude, 3. There are a diversity of opinions among those who profess Christianity on this subject, but it is useless to mention or to attempt to detail them. Therefore, we shall content ourselves with the faith, or doctrine, once taught to the saints, and say nothing of any consequence of the ideas that are held forth by the divines of the present age, but strictly confine ourselves to the scriptures, and ideas held forth by the apostles and prophets. We will here insert an extract from the "Book of Doctrine and Covenants," which conclusively sets forth our ideas of the great Supreme Governing Power, or in other words the Godhead; and which will lay a foundation for a scriptural investigation of the divinity of Christ.—"Of Faith," section v. and 2nd paragraph.

"There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashion-

ed like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.”

In the above the idea is held forth that Christ is the Son of God, possessing the same mind, wisdom, glory, power, and fulness with the Father, or in other words that he is God co-eternal, and co-equal with the Father. “Therefore also that holy thing which shall be born of thee shall be called the Son of God.”—Luke i. 35. “And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.”

—Math. iii. 16, 17. “And hath made us kings and priests unto God and his Father.”—Rev. i. 6. The latter quotation not only conveys the idea that Christ is the Son of God, but that he is God. And it is evident that the reason why he was called the Son of God was because of the flesh: “That holy thing which shall be born of thee shall be called the Son of God.” “Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.” “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.”—Heb. ii. 11–16. “Behold a virgin shall conceive and bear a son, and shall call his name Immanuel,” (“which being interpreted is God with us.”)—Isa. vii. 14. Now this part of the subject is so plain, and the scriptures so definite that it is not necessary to dwell any longer upon it: for all who have perused the bible, know that Christ is often called the Son of God. But the Socinians, or Unitarians contend from Christ’s saying that he was the Son of man, that he cannot be God, or co-equal with the Father. To this we say he was called the son of David; for he was the son, or literal descendant of David; but this sonship, or heirship was only after the flesh; but with regard to his spirit and eternal power he was not the son of David. The fact that he called himself the Son of man is no argument that he is not God. Indeed, this sonship was only after, or in consequence of the flesh. In reckoning from Mary his mother, he was the son or descendant of David, and from his miraculous conception by the Holy Ghost, the Son of the Father; but as for his Spirit or Eternal Power, which is one of the three that constitute the Godhead, he is co-equal, and co-eternal with God the Father, which is plain to be seen from the following quotations. “In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” “He was in the world, and the world was made by him, and the world knew him not.” “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—John i. 1–14. “In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is in the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say whether they be things in earth, or things in heaven.”—Col. i. 14–20. “Who, being

in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. ii. 6–9.

"God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. i. 1–4.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. ix. 6.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 5–20, 21, 22–24.

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."—1 Peter, i. 18–20.

"And all who dwell upon the earth shall worship him, [the least] whose names are not written in the book of life of the lamb slain from the foundation of the world."—Rev. xiii. 8.

These latter quotations prove to a demonstration that Christ was co-eternal with the Father, or at any rate that he existed prior to the foundation of the world, and the Socinians, who deny the divinity of Christ and his miraculous conception, certainly cannot be considered believers in the foregoing portions of the sacred volume. And the following passages establish the doctrine of the Trinity, beyond successful contradiction.

"And God said, let *us* make man in *our* image, after our likeness."—Gen. i. 26.

And the Lord God said, "Behold, the man is become as one of *us* to know good and evil"—Gen. iii. 22.

The reader will here mark that the personal pronoun is used in the plural, which

establishes the fact that a plurality of persons constitute the Godhead, or Great Matchless Supreme Governing Power, who holds the destinies of all men; who can speak and eternity will be filled with his voice; who can speak, and chaos hear and a world roll into order. It is also evident that the Holy Ghost constitutes a part of the Godhead, as will be seen from the following. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Math. xxviii. 19. "For there are three that bear record in heaven, the Father, the Word, [Christ] and the Holy Ghost: and these three are one."—1 E. John. v. 7. "But when the Comforter is come, whom I will send unto you from the Father even the spirit of truth, which proceeds from the Father, he shall testify of me." [Christ]—John xv. 26. "And because you are sons, God has sent forth the Spirit of his Son into your hearts."—Gal. iv. 6. There is yet an abundance of scripture evidence to establish the divinity of Christ, and the doctrine of the Trinity, which we have not referred to; but we forbear quoting any more on this part of the subject lest the patience of the reader should be wearied.

The fact that when Christ was extended betwixt heaven and earth, being nailed to the cross, all nature was shrouded with darkness, and as it were dressed in mourning: the veil of the temple was rent, and the solid rocks were broken, and nature trembled in agony, as though all was going to wreck at once, does not a little favour the idea of his being God. Behold, when Christ the Son of God, by whom the world was made, was groaning with the agonies of death, heaven and earth were veiled in darkness, the sun refused his light while the blood of Jesus freely flowed to purchase our pardon. And why all this? Was it not because he had superior power to man? Let the reader judge for himself. He died,—he slept in the silent tomb. The door of the sepulchre was removed by the angel of God, and the iron hands of death were broken. He rose triumphant, and ascended to heaven. All heaven rejoiced, and the holy angels no doubt turned their joyful anthems, and shouted loud hosannahs to God and the Lamb. Saints on earth were overwhelmed with joy, and hailed him as their King, Redeemer, and Saviour. And all both saints and angels in heaven, and saints on earth rejoiced in one common theme—"Jesus though once dead he lives again." Thus having in a brief manner investigated the subject of the divinity of Christ, we will now search the scriptures and learn the object of his mission.

Now it is evident that the object of Christ's mission was twofold: first, to redeem a lost and fallen race of mankind from the consequences of the original sin, the penalty of which was death: "The day thou eatest thereof thou shalt surely die."—Gen. ii. 17. In consequence of the transgression of the commandment of God concerning the forbidden fruit the seeds of death were planted in human beings, and have remained hereditary ever since. It is not improbable but that the death above alluded to, was of a twofold nature; first, banishment

from the presence of God; for we infer from the account that Moses gives of Adam and Eve prior to the fall, that they were in the presence of God; but after their transgression they were banished from the garden. John in his Book of Revelations, speaks of a banishment which he terms the second death, which is yet to take place, and we know no reason why we may not justly term the banishment of Adam and Eve from the garden of Eden, and the presence of the Lord, a spiritual death: and this death has caused the condition of the human family to be degraded, wretched, and miserable, yet sin was the original cause of the banishment. Second, the temporal death, which is the spirit leaving the body, and dust returning to dust. Christ was offered as a sacrifice for the original sin, and his blood atoned for the same. And as for the temporal death, the atonement was as wide as the fall; that is, all both saint and sinner will be redeemed from this temporal death, or in other words have a literal resurrection of the body, which is plain from the following. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John v. 28, 29. This at once exempts infants, who know no law, from all ordinances, ceremonies, or obedience to any commandments of God. Christ said, "suffer little children to come unto me, for of such is the kingdom of heaven." "Sin is the transgression of the law." "Where there is no law sin is not imputed." Little children are not capable of committing sin. They are innocent before God; although the curse is entailed upon them, which came in consequence of the fall; but Christ has payed the demands of justice: therefore, mercy claims them as his own, because they are innocent, and pure before God, fit subjects for the kingdom of heaven. The spiritual death, or fall before mentioned, has rendered the human family depraved, subject to vice, folly, wickedness, and temptations, and when we yeild to any of these propensities, and transgress a known law of God, we commit sin, not the sin that Adam committed; but it is a sin that is committed in the persons of individuals; therefore, it may be justly termed actual, or individual sin.

Second, Christ not only died to redeem all men from the curse of the broken law, or commandment; (we mean the commandment which God gave to Adam concerning the tree of knowledge); but to procure a remission of our individual sins, on condition of obedience to the gospel. O! what condescension! what humility! Christ left the courts of glory, and took upon himself a tabernacle of flesh, and died upon the cross to satisfy the demands of justice, and free us from the penalty of the broken law; and with much humility set an example worthy of our imitation; and established his kingdom on earth, and caused his gospel to be proclaimed to those who were sitting in darkness, and without God in the world. Having thus mentioned the ob-

ject of Christ's mission to the earth,—we shall now proceed, and search for the kingdom of God.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Math. vi. 33.

Now when we speak of the kingdom of God, or church militant, we mean to be understood as speaking of an organized government on earth, expressly for the salvation of the human family. And this kingdom with its laws and all that appertains to it, is the plan which God has devised to save Adam's fallen race from the consequences of their individual sins. Some have supposed this kingdom to be nothing more than the individual enjoyments of the people of God, or in other words the spirit shed abroad in their hearts, but when we let common sense, and natural reason take their course, and our better judgments are informed, honesty before God leads us to conclude the kingdom of God, as it was in primitive times, constituted an organized government, and that men are to enter into the kingdom (instead of its entering them,) in order to enjoy the blessings of God; as we shall proceed to prove.

Now the arguments that have as yet been produced to sustain the idea that the kingdom of God does not consist of an organized government, are very trifling. One passage often referred to, reads as follows: “For behold the kingdom of God is within you.”—Luke xvii. 21. The reader will observe from the reading of the pretext, that Christ was addressing himself to the Pharisees: therefore, the word *you* personated the persons addressed, and we cannot consistently say the kingdom of God, meaning the spirit, dwelt in the hearts of the Pharisees, because it would make a contradiction in terms. Christ pronounced a woe upon them for their abominations. One object of his mission was to establish his kingdom on earth; and his preaching in person was chiefly confined to the Jews, or House of Israel; and as he chose his disciples from them, he with propriety said, “the kingdom of God is within you;” that is, within the bounds of the nation, or among them; for Jesus and the apostles were among them. The following quotations establish the foregoing statement concerning the kingdom of God. “And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.”—Luke, xiii. 27. “Verily, verily, I say unto you except a man be born of water, and of the spirit he cannot enter into the kingdom of God.”—John, iii. 5. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”—Col. i. 13. “And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.”—Math. xxiv. 14. These items of Scripture are so definite, or conclusive, that any comment is unnecessary: therefore, we shall proceed to examine the organization of the church in the first century.

Now no kingdom, (that truly can be called a kingdom,) either in

heaven, or on earth, can exist without being constituted of four things; first, a king; second, commissioned officers; third, laws; fourth, subjects. Christ is the king of this kingdom, the apostles were commissioned officers, the gospel of Christ the laws, and the members of the church the subjects. Paul describes the organization of the kingdom as follows. "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."—Eph. iv. 8–11. If the reader should enquire what the above officers were for, and how long they were to continue,—the following verses will answer the question. "For the perfecting of the saints, for the work of the ministry, for the edifying the body [church] of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye are also builded together for an habitation of God through the spirit."—Eph. ii. 20–22. "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers." &c.—1 Cor. xii. 28. The inspired writers have no where said that the above order of the church should be done away until all come to the unity of the faith. The Lord said to Moses, "see that thou make all things according to the pattern shown thee in the Mount:" in like manner there was a strict injunction upon the apostles, and former-day saints, that they should teach, and do all things according to the pattern which Jesus showed, or taught them. "Teach them to observe all things whatsoever I have commanded you." "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 10, 11. "And are built upon the foundation of apostles, and prophets, Jesus Christ himself being the chief corner stone." All Christendom acknowledge the New Testament to be the pattern for church government, or rule of faith. For instance I am well acquainted with the statutes of these United States, and well pleased with the form of government, and I say in my heart that I will go to a people in some foreign country, and hold forth these statutes, as being pure and recommend the form of government to be good, with the view of establishing a government different from the one by which the people are governed, to whom I intend to go; and then suppose that I should go and succeed to arouse their minds, and cause them to reject their former form of government, and at last to establish an ab-

solite monarchy, and at the same time extol the laws, and form of government of these United States, and pretend that I was patterning after their statutes. Would not every honest person be disgusted at such proceedings, and look upon them as being acts of injustice, deception, and frauds? Therefore, when a community who profess Christianity pretend to be governed by the same laws that the ancient saints were, and worship God according to the New Testament pattern, and at the same time deny and reject the above mentioned order of the kingdom of God, we are irresistably led to look upon them, as deceivers—wolves in sheep's clothing, having a form of godliness, but denying the true form, and power thereof.

Again the statutes, or laws of these United States call for, or require several different officers; first, a president; second, a vice-president, and many other lesser officers too numerous to mention: so in like manner the gospel of Christ, or the laws of the kingdom of God, call for, or require apostles, prophets, evangelists, elders, teachers, deacons, &c. And according to the testimony of the apostle, God will not acknowledge any other order, plan, or form of godliness. "But though we or an angel from heaven preach any gospel unto you than that we have preached let him be accursed."—Gal. i. 8. Furthermore, all orthodox Christians admit that Christ is infallible, consequently that his kingdom was a perfect one, and his gospel a pure law; the apostle admits this: "Whoso looketh into the perfect law of liberty, and continueth therein," &c.—James i. 25. If it is perfect and any thing be taken from it, it will render it imperfect, and if added to, it will be of no use. To illustrate this part of the subject, we will use another comparison. For instance a machine, say a watch, is perfect, that every wheel or part of mechanism is in proper order, so that the watch keeps perfect time;—but if you remove one piece of the mechanism, you will make it imperfect; add another wheel to it, and you will only burden the machinery: so it is with the kingdom of God, if you rob it of apostles and prophets, you make it imperfect, or in other words it will not be organized according to the pattern; and if you pervert, or change one principle of the gospel the curse of God will inevitably rest upon you. Indeed, the plan of salvation is perfect, and will not admit of any change for the better, consequently if changed at all, it will only be a perversion.

Paul compares the church with all its officers and gifts, such as apostles, prophets, &c., to a perfect building. After mentioning some of the different officers of the church as we have before quoted he says: "In whom all the building fitly framed together, groweth unto an holy temple in the Lord." As well might we remove from a building some of its most essential parts such as, sills, beams, doors, braces, &c., and then with propriety call it perfect; as to take from the church the above officers, and call it perfect without them. Indeed, the building was fitly framed together, and there was a regular set, or grade of official members, from Christ who was and is the

chief corner stone, down to the deacon. When every one stood in their place then the building was fitly framed, that there was nothing wanting; but when one of these authorities ceased to be in the church, then a link was broken. The apostle Paul in another place compares the church with all the before mentioned officers, and gifts to the perfect body of a man. "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."—Eph. iv. 16. In the xii chapter of 1 Cor. speaking of the gifts, and authorities of the church, he says: "God hath tempered the body together that there should be no schism in the body!" He further adds, as we have already quoted, that God placed at the head of the body, or church on earth: "first, apostles; secondarily, prophets," &c. Now God placed the above in the church, and tempered them together, that there should be no schism in the body: therefore, as soon as one of them was taken from the church, then there was schism. Again the church was compared to a perfect body; and it is manifest that the body has since suffered a tremendous amputation: for the organizations now extant among those who profess Christianity, are as different from the one we have been describing, as darkness from light. But says one, God never intended to continue apostles, and prophets in his church. If he did not, then the apostle Paul was mistaken when he said they were to continue till all came to the unity of the faith; not that Peter, James, John, and Paul, were to live till all came to the unity of the faith; but there was to be a succession. In a word, Christ set in his church apostles, prophets, &c., and no person had a right to disannul this order of the church but God, and he never has said that he will do it: therefore, those who reject these things are acting without knowledge, and violating some of the most sacred rules of the kingdom of God. Having thus described the organization of the kingdom of God, as it was in primitive times, we shall now examine the utility of this kingdom, and whose right it is to enter into it, and the legal authority to perform all ceremonies, and administer all ordinances.

Now we have before stated that the fall rendered the human family wretched, depraved, and exposed them to the snares and temptations of the adversary; and when we yield to his temptations we commit actual, or individual sin; and that this banishment of Adam and Eve from the presence of the Lord, may be with propriety termed a spiritual death: consequently it rendered the human family as aliens, foreigners, and strangers to God; and had it not been for the atonement which was made by Christ; and also for the gospel, mankind would for ever have been miserable, subject to the powers of satan. But Christ died to reconcile man to God, and as far as the fall is concerned, and has rendered the human family aliens from God, he has died to restore them: for this reason infants, who know no law of God, can-

not be considered foreigners, or aliens from God. They are brought nigh to God by the blood of Christ. Indeed, it is the sin that we are guilty of ourselves that makes us aliens, and strangers to God, and it is through an obedience to the gospel that we are adopted into the kingdom, or family of Christ, and have claim upon the promise, that his blood may prove efficacious to the saving of us from our iniquities; and thus be brought nigh to God.

(To be continued on first page of next number.)

ANONYMOUS LETTER.

The following anonymous letter came to hand in time for this number, and in consequence of the kind spirit in which it seems to have been written, we publish it, together with the answers to the several questions and queries, that our readers may read both, and judge for themselves:—

To the Publisher of the "GOSPEL REFLECTOR."

SIR,

I have been favoured with the perusal of the first number of the "Reflector," and I now beg to be indulged in a few inquiries concerning the principles it contains, particularly your remarks upon the ancient order of the church, and the present condition of the religious world, whether Jews or Greeks, Protestants or Catholics; all of whom are represented as being in a state of apostacy from the purity of the Gospel and the apostolic order of the church. It must be apparent to all your readers that the course you have taken is somewhat peculiar, and altogether derogatory to the feelings and views of the professing portion of the community. I do not intrude myself upon your notice as an advocate of the tenets of any particular sect, but as an inquirer for truth. From my youth up, my motto has been—"Prove all things, and hold fast that which is good;" pass nothing of importance unnoticed, lest it should be for my good, and I should be the loser; and receive nothing that is presented without close examination, lest it should contain something that would gnaw like a worm the root of my felicity. If your cause is a good one I wish to know it. If the ground you occupy is tenable, then the

various religious societies are in error, and it is important that all should know it. But there are objections that arise in the mind, which it may be presumed are obstacles not easily surmounted.

First. You and your society seem to set yourselves up as the standard, and denounce all who do not believe as you do. This savours much of popery, and is contrary to the practice and received opinions of most all Protestant denominations: one society does not assume that bold independent superiority over another equally respectable, and perhaps more so. Such a course is considered unkind, illiberal, and unchristianlike; and does not the Apostle say, "except we have charity we are nothing."

Now permit me to ask, is the course you pursue the fruits of charity, which is love?

Second. You say in substance as follows: That the kingdom of God, which you call his organized church upon earth, anciently was, now is, and ever will be composed of apostles, prophets, &c., and that the members of that church, or children of the kingdom, will enjoy all those gifts of the spirit, and miraculous powers spoken of by the author of the epistle to the Corinthians, and that those who believe and wish to become citizens of the kingdom, and partakers of those gifts and blessings, must be adopted into the kingdom by repentance, baptism *in* water for remission of sins, and the imposition of hands for the reception of the Holy Ghost by those apostles, and other officers who are set in order in the church and duly authorized from on high to administer in the name of the Lord. Taking for granted that your own ideas of the kingdom are correct; and as the various denominations of Christians do not believe in the existence of apostles, prophets, &c. now-a-days, nor in the necessity of those spiritual gifts being continued, you infer that the kingdom of God has become disorganized and lost from among them. Now I ask, first, what is the kingdom? Did not Christ say, "the kingdom of God is within you." How then is it such an organization as you represent? Second, what constitutes an apostle, and were there any more in the Christian church than the twelve whom Jesus ordained? If not, how can there be a continuation of them? Third, was not Christ the great and *last* prophet that should arise? Are we authorized from scripture to believe that there should be any prophets *after* Christ, but false ones? Christ said, "the law, and the prophets were until John, since then the kingdom of heaven was preached, and all men press *into* it." Fourth, concerning signs following the believer. Is it not said, (Mark, xvi. 20) "and they went forth, and preached every where the Lord working with them, confirming the word with signs following?" Then was not that the sole design of those gifts and miraculous powers; and were they not restricted to the apostles, and to cease when their mission was accomplished? Paul says, (1 Cor. xiii. 8) "whether there be prophecies they shall fail, whether there be tongues they shall cease." So you see the time was limited, for the continuation of those

gifts of the spirit. Again you say the religious world, both priest and people are all living under a broken covenant: consequently are in the same condition as the Jews were at the advent of Christ in the flesh: to prove which, you refer to Isaiah, xxiv. 5; but does not the covenant there spoken of allude to the Mosaic dispensation? and does not the prophet describe the condition of the Jews at that time? He certainly speaks in the present tense.

You rehearse many passages of scripture to prove that the people of the last days, have heaped to themselves an abundance of false teachers, who have turned away their ears from the truth, and turned them to fables. These you seem to apply to the preachers of the various societies of our own time, and the fables to which they have turned the people are the creeds, confessions of faith, opinions of the fathers, &c.

You infer because they are divided into different sects, and differ on some subjects of minor importance, that they cannot be right. To be sure there are among them different modes of baptism, different modes of church government, a difference in their rites and ceremonies, and in some of their doctrines; and it is to be lamented that there are so many divisions; but since these are all considered non-essentials, and they all agree in touching the grand point, and acknowledge Jesus Christ to be the Son of God, may we not in safety bid them God's speed?

You adduce several passages from the writings of the apostles, to show that they foresaw and predicted the apostacy of the church, which appear very plausible. I believe that all Protestant denominations acknowledge that there was a very great apostacy from pure and undefiled religion—that great corruption prevailed in the church during the dark ages, and that popery held almost an unlimited sway over the Christian portion of the globe for many centuries; and the fact is abundantly confirmed by church history.

One more question and I have done for the present. Is it compatible with the mercy and kindness of our God to leave the world in darkness so long a time, and without the fullness of the Gospel?

I send you these reflections and queries of mine, and expect, if you are honest in your religion, and your ground tenable, that I shall see in the next number of the "Gospel Reflector" my questions together with your answers, in a definite manner. Should they be satisfactorily answered, perhaps, with your consent, I may propose some more.

A FRIEND OF TRUTH.

DEAR SIR,—According to your request I have published your letter in full, and shall now proceed to examine, and answer your several questions and queries.

First, you remark: "It must be apparent to all your readers that the course you have taken, is somewhat peculiar, and altogether derogatory to the feelings, and views of the professing portion of the community." To this I say, the Jews had the same reason to complain of Christ, and the apostles: for the course they took was altogether derogatory to the feelings of that people; and the Jews manifested as much sincerity, and made as great pretensions to holiness, as the several Christian denominations of the present age; yet they were commanded to bow to the sceptre of Christ. Christ acknowledged but one system of religion to be correct.

Next, you say our society set themselves up to be the standard, and denounce all who do not believe as we do, which you say, savours much of popery, and then ask if this is the effects of charity. Charity says the apostle, "rejoiceth not in iniquity but rejoiceth in the truth." Now it is evident that there is but one true gospel; but there may be a thousand false ones. Indeed it must be obvious to you, that a man or set of men would act very inconsistent to hold up the doctrine of a society to be true, and at the same time acknowledge other doctrines, which differ widely from it, to be equally good, and true. This at once would give license to all the enthusiasms and false doctrines that could be invented, and make the gospel a strange order of things not dissimilar to the *Hydra*. You say such a course savours much of popery. If it does, then the course that the prophets, Christ and the apostles took savoured much of popery; for they never acknowledged but one system of religion on earth at a time to be true. We have charity for both Protestants, and Catholics; but we do not believe their doctrines to be altogether correct. We believe there is one true gospel, and only one. "There is one Lord, one faith, one baptism." "For by one Spirit are we all baptized into one body, (not several hundred) whether we be Jews or Gentiles." "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." You further remark that we believe that the kingdom of God, which we call his organized government on earth, was, is, and ever will be composed of apostles, prophets, &c.; and also that the members of the church will enjoy those spiritual gifts mentioned by the apostle, (See Cor. xii chap.) Now if you believe the scriptures, you certainly cannot have any objection to this; for according to the bible, God never had a people on earth that he acknowledged to be his own, except he blessed them with his spirit, which inspired men among them to prophecy: consequently he had prophets in his church. Christ said "Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he *will show* you things to *come*.—John xvi. 13. Paul exhorts saying, "Follow after charity, and *desire* spiritual gifts, but rather that ye may prophecy." "Wherefore, brethren, covet

to prophecy, and forbid not to speak with tongues." You make further remarks concerning the kingdom of God, which I have already explained in the piece headed the "kingdom of God."* Next you ask, quoting Christ's saying, "the kingdom of God is within you," how the kingdom of God can be an organized government on earth. This also I have answered as you will see in my remarks on the kingdom of God. †

You further ask what constitutes an apostle, and if there were any more in the Christian church than the twelve, whom Jesus ordained. In answer to this I say, that an apostle is a special witness, a man that is called of God to preach the gospel, and administer the ordinances of the same to adopt souls into the kingdom; and also to watch over the flock of Christ. And concerning there being more than twelve apostles in the church, I say, Christ chose the twelve, and Judas denied the faith, and betrayed his master; and after the resurrection Mathias was chosen to fill the vacancy; after that Paul was called and ordained to the office of an apostle. Barnabas was also an apostle. (See Acts xiv. 14.) It is also evident that Andronicus and Junia were apostles. (See Romans xvi. 1.) And to answer your question, and remove your objection, if you have any, to there being more than twelve apostles in the Christian church, and to a continuation, or succession of the same, I will here quote the testimony of Paul. "And that he was seen of Cephas, then of the *twelve*," [apostles.] "After that he was seen of James, then of ALL the apostles."—1 Cor. xv. 5—7. Again, Paul said, "we have tried some who said they were apostles, and found they were not." If there were none but the twelve who were well known, why were there false pretenders to the apostleship, and what need would there have been of a trial to prove them to be such?

You ask if Christ was not the great and last prophet that should arise. I answer: Christ was the great prophet; but not the last prophet. You further ask if we are authorized from the scriptures to believe that there should be any prophets after Christ; but false ones. I answer in the affirmative. Joel, and Peter said, "And it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my spirit and they shall prophecy."—Acts ii. 17—18. Perhaps you will say this was all fulfilled on the day of Pentecost, or in the apostolic age of the world; but if you read the 39th verse of this chapter, you will discover that Peter promised this spirit, or Holy Ghost to their children, and ALL that were afar off, on conditions of repentance and baptism for the remission of sins: and mark, prophecyings, and visions, were some of the effects that this Holy

* See page 39.

† See page 38.

Spirit was to produce. Paul, as I have before mentioned, exhorted the Corinthian brethren to contend for the spirit of prophecy. John in his Book of Revelations, speaking of future events says: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."—Rev. xvi. 6. You quote the saying, "the law and the prophets were until John." Very good, the Mosaic law was until John, and there were also many prophets before John; but John and Christ were not the last prophets that were to come: remember the prophet Agabus, and also the prophets at Antioch. According to your idea there have been none since Christ, that have received the testimony of Jesus, or the spirit of God: for John says, in his Book of Revelations, that the testimony of Jesus, is the spirit of prophecy (See Rev. xix. 10.) You ask if the signs that Christ said should follow the believer, and the promise which he made to this effect, was not fulfilled, or verified, when the apostles went forth every where preaching, the Lord confirming the word with signs following: also if this was not the sole design of them. We will examine Christ's words, which will answer your question. First, said Christ, "*go* (Christ was the first person speaking) *ye* [apostles] (second person being spoken to,) *into all the world and preach the gospel to every creature, and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned. And these signs shall follow THEM that believe,*" &c., (the believer here is in the third person being spoken of.) Thus you see, that Christ promised those signs to the believer in all the world: and if you from these words limit these signs to the first ages of Christianity, then, with equal propriety, faith, salvation, and damnation may be limited to those ages. Paul thanks God that the Corinthians come behind in no spiritual gift: and it is nowhere said that they were to be done away, untill all came to the unity of the faith.

Next you quote the xiii. 8 of 1 Cor. to prove that the time was limited for the continuation of those gifts of the spirit.

Now let us examine that passage: "But whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be KNOWLEDGE IT SHALL VANISH AWAY. For we prophecy in part, and we know in part, but when that which is perfect is come, that which is in part shall be done away." Now first, Paul says, they prophesied in part, and knew in part; but when that which is perfect should come, then this partial work should be done away. According to your idea knowledge is done away; because the apostle did not limit the gifts of prophecy any more than he did knowledge. Certainly, you are somewhat destitute of charity, for when you hold forth such an idea as this, you hold forth the same in amount, that the world are all ignoramuses. Indeed, the apostle has not held forth the idea that the gifts of prophecy, and knowledge, were to be done away; but only the partial things were to be superceded with their fulness; and that is, when that which is perfect is come. "For now

we see through a glass darkly; but then face to face: now I KNOW in PART; but then (when that which is perfect is come,) shall I KNOW even as also I am known."

You ask if the covenant mentioned in the 24th chapter of Isaiah, did not allude to the Mosaic dispensation; and if it was not broken by the Jews, prior to the coming of Christ. This question we have already answered, as you will see in first number.* The Mosaic dispensation and the covenant that was made at the time the law was given, was only to last till the coming of Christ; and that covenant was never called an everlasting covenant. You say that Isaiah speaks in the present tense. Admitted; but what does this prove? I will here quote another prediction that was spoken in the present tense: "For unto *us* a child is born, and unto *us* a son is given."—Isa. ix. 6. Christ was not born until several hundred years after this prediction was uttered. The 13th verse of the 24th chapter of Isaiah settles this question, and shows that the breaking of the covenant was in the future. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done."

You acknowledge that the different societies have different modes of baptism and church government, which proves the position I have taken with regard to the false teachers, who turn the ears of the people from the truth unto fables. The New Testament acknowledges but one order of church government, (See 1 Cor. xii chapter, Eph. iv chapter,) and but one mode of baptism, "there is one Lord, one faith, one baptism."

Last of all, you ask if it is compatible with the mercy and goodness of God to leave the world in darkness so long a time without the fulness of the gospel, which I will answer by asking another question. Was it consistent with the mercy of God to leave the Gentile world in darkness for more than a thousand years previous to the time that Christ came, and was manifest in the flesh? Certainly, they were without the light of the gospel. Much more might be said to the point in answer to all your questions; but for the want of room I have been under the necessity of being brief. Should you have any more questions to propose, I will cheerfully answer them according to the best of my abilities.

Yours, Respectfully, &c.

* Page 12th.

THE
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“WHEN GOD WORKS WHO CAN HINDER?”

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THE DIVINITY OF CHRIST.—THE OBJECT OF HIS MISSION.—THE KING-
DOM OF GOD, OR CHURCH MILITANT, AND THE GOSPEL.

(Continued from page 42.)

THAT no person, guilty of actual sin, is a natural born citizen in the kingdom of God, is established by the following: “For God hath concluded them all in unbelief, that he might have mercy upon all.”—Rom. xi. 32. “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”—Eph. ii. 19. This shows that they were once foreigners but had been brought nigh to God. Again, when John the Baptist was baptizing in Jordan, the Pharisees, and Sadducees came to him, and as we would naturally infer from the reading of the account, boasting they were Abraham’s children, and consequently citizens of the kingdom. John called them a generation of vipers and said, “who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.”—Math. iii. 8, 9. From the foregoing we discover that neither Jews nor Gentiles were considered natural born citizens of the kingdom. And if any became

citizens at all, it was by adoption. For this purpose the Lord commissioned, or empowered his disciples with power to administer the ordinances of the gospel and adopt souls into the family of God. This power was denominated the holy priesthood: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—1 Peter ii. 5—9. David speaking of Christ says, "The Lord hath sworn, and will not repent, Thou [Christ] art a priest for ever after the order of Melchizedek."—Ps. cx. 4. From this we learn that the Father sent Christ into the world a priest, after the order Melchizedek; and Christ speaking of his disciples said: "As Thou [Father] hast sent me into the world, even so have I sent them into the world."—John, xvii. 18. This latter quotation establishes the fact that the apostles were delegated with, or consecrated to the office of the above priesthood. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 16. This priesthood authorized the apostles and other officers of the church to administer all necessary ordinances to initiate souls into the kingdom. No one had authority to administer these ordinances, without it. "No man taketh this honour unto himself, but he that is called of God as was Aaron." "And how shall they hear without a preacher? and how shall they preach except they be *sent*?" (of God.) Again, the ordinances and laws of adoption administered by an unqualified administrator, would not legally adopt souls into the kingdom, because the administrator was not duly authorized. Having thus shown that neither Jews nor Gentiles were considered natural born citizens of the kingdom; also the necessary authority to administer the ordinances, we will now investigate the subject of the gospel and learn what men are to do in order to become citizens of the kingdom.

Now, the first principles of the gospel are as follows: first, faith in God and the gospel;—second, repentance;—third, baptism for the remission of sins;—fourth, laying on of hands for the reception of the Holy Ghost.

As we have already stated that Christ set an example of obedience for the human family,—we will now take a retrospective view of the same. Indeed, Christ is the great prototype of salvation, and it is necessary for us to pattern after his example, and be assimilated into his likeness as much as is possible. But to proceed.

"When Jesus began to be about thirty years of age," he came to John and demanded his right to be baptized: John being conscious that his Lord was superior to him, and having a profound reverence for the Redeemer of the world, refused at first to baptize him; but said Jesus, "suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him." As soon as Jesus

was baptized the heavens were opened, and the Holy Ghost descended in bodily shape like a dove and lighted upon him, and the voice was heard—"this is my beloved Son," &c. Now we ask wherein did Jesus fulfil all righteousness in being baptized? Did he not fully understand that one object of his mission was to establish his kingdom: and he, well knowing that baptism was to be the initiatory ordinance, therefore condescended to be buried beneath the liquid wave to fulfil the law of righteousness, or set an example of obedience? It is evident that this was the object that he had in view in being baptized. But mark he was not a sinner, therefore he was not baptized for the remission of sins.

After he was baptized, he chose twelve disciples and sent them before his face into all the cities of Israel. And he commenced inviting the Jews, saying: "Whosoever will come after me let him deny himself and take up his cross and follow me," (in the work of the regeneration.) After he had taught and performed all that was necessary prior to his death and resurrection, he was taken and crucified, and on the morning of the third day he rose from the dead. The time then had come for the gospel to be preached to all the world: therefore, he gave his disciples directions—told them what to preach, how to administer the ordinances, and in a word, what all mankind were to do in order to be adopted into the kingdom of God, and be saved with an everlasting salvation. Hence he said when he gave them his last charge: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark, xvi. 16. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Now unto Peter were given the keys of the kingdom, to open the door to the Jews, and also to the Gentiles. And the day of Pentecost favoured him with a good opportunity to open the door to the Jews, and all present. We will see how he done it. Now when the day of Pentecost had come, the Holy Ghost came with the sound of a mighty rushing wind, and filled the whole house where they were sitting, and the singular and strange effect that it produced in the persons of the apostles, confounded part of the multitude, who thought the apostles were intoxicated, or mad. Peter being filled with the Holy Spirit, stood up in their midst, and commenced preaching Christ and him crucified, and reasoning from the Old Testament scriptures, proving that Jesus had come in fulfilment of prophecy, and that he had been crucified with wicked hands, and that he had risen from the dead. Many believed, and were pricked to the heart, and inquired saying: "Men and brethren what shall we do?" But mark, those that were pricked to the heart were not Christians; for they were that day convinced of the truth; and inquired what they should do to be saved. This brought Peter to the point at once, and favoured him with the privilege

to preach the first principles of the gospel, and open the door of the kingdom, and adopt souls into it. And now let us examine what he told them to do. Did he tell them saying: Repent and get religion, and then if you have made your peace with God, and have been converted, and experienced a change of heart and found relief to your souls, or obtained a pardon of your sins, and received the spirit of God; we will take you on probation, or trial for six months, and then if we think you worthy we will take you into full communion with the saints, and administer the ordinance of baptism to you, if you desire it? No! this is not what he told them. Did he tell them to bow down to a mourners' bench, or an anxious seat, and thus get religion? No! neither is this what he told them. Did he tell them to go and offer a sacrifice upon the smoking altar for the remission of their sins? No! they were not told to do any of these things. But, says one, what were they told to do? Let the writer of the Acts of the Apostles answer this question. "Then Peter said unto them, *repent* and be *baptized* every one of you in the name of Jesus Christ, for the *remission of sins*, and you shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts, ii. 38, 39. From the above we learn that it is necessary for a person to repent, and be baptized for the remission of sins, in order to be saved. And mark, Jesus commanded his apostles to teach the people to observe all things whatsoever he had commanded them—not doctrines of their own invention, but the pure gospel, and nothing but the gospel. But, says the objector, you astonish me; for you try to make it appear that baptism is for the remission of sins. We answer in the negative; for it already appears, and is established by the testimony of the apostles, and we only acquiesce with their decision, and take it for granted.

Now when Saul was smitten, and heard the voice from heaven, which stopped him in his mad career, and convinced him that Christ was the true Messiah, he went to Damascus and prayed three days, but all his prayers did not wash away his sins, or remit them; neither did his prayers make him a fit subject to receive the gift of the Holy Ghost prior to baptism; although his prayers were good, and very necessary: for a broken heart and a contrite spirit are pre-requisite to baptism; but God had instituted the ordinance of baptism for the remission of sins, and initiatory ordinance into the kingdom. Therefore, he sent Ananias to Saul, who, when he had learned his faith and condition, said: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts, xxii. 16. First, Saul was convinced and convicted; second, he prayed and repented of his sins; third, he was baptized to wash away his sins; fourth, he received the Holy Ghost; fifth, he preached Christ and him crucified. Next we will notice the manner in which Cornelius was brought into the kingdom.

Prior to the time that the gospel was preached to the Gentiles, the

apostles for some reason had imbibed an opinion that the Gentiles had no right to enter into the kingdom, and be made partakers with them of the promised blessings of the gospel of peace. Therefore, the Lord in order to convince the apostles that the Gentiles had as much right to enter into the kingdom as the Jews, made known to Peter, by showing him a vision, that he was not a respecter of persons, but that in every nation he that feareth God, and worketh righteousness is accepted of him. He also sent his holy angel to Cornelius, a centurion of the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always, who told him that the Lord had heard his prayers, and sent him to give him directions what to do; which was as follows: "Send men to Joppa, and call for one Simon, whose surname is Peter, and he shall tell thee words what thou oughtest to do." (See Acts, x chapter.) Peter was immediately sent for, who was accompanied by six of his brethren of the Jews, to the house of Cornelius. Cornelius rehearsed the matter over to Peter. Peter then commenced preaching Jesus to all present: and while he was speaking the Holy Ghost fell on all of them which heard the word. "Then answered Peter, can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? **AND HE COMMANDED THEM TO BE BAPTIZED** in the name of the Lord."—Acts, x. 46-48. Mark, this is what Peter told Cornelius to do to be saved. But, says one, what use was there for Cornelius to be baptized, seeing he was a pious, praying man, and one that had received the Spirit of God? The answer is: with all his piety and prayers, he had not yet followed Jesus in the work of the regeneration, or been initiated into the kingdom of God; and in order for him to be saved, it was necessary for him to do it. Perhaps if some of the preachers of the present age should be called upon to visit a man in similar circumstances, they would say, go on brother, you are doing well, it makes no difference whether or not you are baptized, you will be saved without it. But Peter taught different from this: for he knew that it was obligatory upon all men to take up their cross and follow Christ, and as he was buried beneath the liquid wave, so should they: and a woe was denounced against any that should be so presumptuous as to preach any other gospel. Paul says: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27-29. Thus we see that by being lawfully baptized, we are initiated into the kingdom of Christ, and become the seed of Abraham; and we also become heirs according to the promise. What promise, says one? We answer, the blessings of the gospel of peace in time, and in eternity—eternal life. Paul says in another place: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized

into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—Rom. vi. 3-6. “Buried with him [Christ] in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses.”—Col. ii. 12, 13. From the above we learn that the people to whom the apostle directed these epistles, were once dead in trespasses and sins, but were buried, or immersed with Christ by baptism; or in like manner as he was baptized. And through this ordinance, they put off the old man of sin, or received a remission of their sins, and in like manner as Christ was raised up out of the tomb by the glory of the Father, and made a glorified being, even so were they raised from the liquid grave, and thus adopted into the kingdom of God. And whereas they were before foreigners, aliens, and strangers to God, they were thus brought nigh unto him, and made fit subjects for the reception of the Holy Spirit, and so walked in newness of life. Indeed, the kingdom of God is a place for holiness,—to receive the Holy Ghost,—to live a righteous, holy, and a pious life: therefore, in order to enter the kingdom in a justifiable manner, we must put off the old man of sin, or in other words, be born again: “Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.”—John, iii. 3. Jesus was baptized, and set the example, and then said to all, come and follow me, for I am meek and lowly of heart, my yoke is easy, and my burden is light. The fact that Cornelius was commanded to be baptized, establishes the idea that none were exempt from this command, whether pious or wicked, rich or poor, noble or ignoble, the king on his throne, or the brave in his tower, Jews and Gentiles, Barbarians and Etheopians.

We do not pretend to say that there is any virtue in water to remit sins; but God has instituted the ordinance of baptism for this purpose and commanded all to obey it; and on condition we do, he has promised to remit our sins, and bestow his blessings upon us. Indeed, it is a commandment of God, and no other way, plan, or device will answer the purpose for which it is intended. Peter’s testimony establishes beyond successful contradiction, that baptism is a commandment of God. “Which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1 Peter,

iii. 20, 21. No one disputes but what Noah moved forward and prepared the ark for the saving of himself and family, in compliance with a special command from God. The like figure (we are commanded to be baptized for the remission of our sins;) baptism doth now save us. But says one, will not some other way answer the purpose equally as well? We answer, if God had commanded that men should perform a pilgrimage to some foreign country, and promised remission of sins on condition of obedience, and condemnation if they reject; that would be the very thing they would have to do to be saved: or if he had commanded all men to offer a sacrifice upon the smoking altar for the remission of sins, no other way but that would answer. The anathemas of God are hurled against any man who will be so presumptuous as to preach any other gospel than the one which Peter preached on the day of Pentecost. There are a few instances recorded in the bible, of men who rejected the immediate commands of God, and thought some other way would answer as well. For instance, the transgression of Saul, king of Israel.

The Lord, at a certain time, commanded Saul to gather the hosts of Israel, and go and fight against the Amulekites, and utterly exterminate the nation, man and beast, so that none be left. Saul gathered the hosts of Israel, and went against the Amulekites, according to the word of the Lord; but when he had taken Agag, he saved him alive, and brought him to Samuel: he also saved alive the best of the sheep and oxen, which he intended to offer as a sacrifice to the Lord, thus thinking that some other way would answer equally as well as that which God had commanded, or in other words that he could please God much better by offering the sheep and oxen as a sacrifice, than he could by destroying them the way the Lord had commanded him. The Lord was angry with him for this and other transgressions, and rent the kingdom from him and his posterity, and gave it to David. (See 1 Samuel, xv ch.) Thus we discover that it is not a trifling thing to reject the commandments of God, and substitute something else in their stead. Indeed, it is no small thing to reject the ordinance of baptism, which is one of the most sacred institutions of heaven, and substitute something else in its place. If God has commanded the human family to repent and be baptized for the remission of sins, why not yield to it at once? The Lord commanded the Jews to offer sacrifices for the remission of sins, and they did not expect them remitted in any other way. And why should we, when God has not promised to do it on any other condition than obedience to this ordinance of the gospel. "There is one faith, one Lord, and one baptism."

We have reason to believe that the apostles introduced the ordinance of baptism on all occasions when individuals believed the gospel, and desired to become members of the church: and indeed this was according to the commandment of Christ: "Go ye into all the world, and preach the gospel to every creature: he that believeth and is

baptized shall be saved, and he that believeth not shall be damned." "Go teach all nations, baptizing them," &c.

Now the ordinance of baptism was introduced by John, when Jesus, and many others, were baptized by him. Second, those that believed Christ, and came unto him previous to his death and resurrection, were baptized: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee."—John, iv. 1–3. Third, it was introduced on the day of Pentecost, as we have before quoted. Fourth, at Samaria: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."—Acts, viii. 12, 13. Also Philip to the Ethiopian eunuch: "And as they went on their way, they came to a certain *water*: and the eunuch said, see here is *water*; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the *water*, both Philip and the eunuch; and he baptized him. And when they came up out of the *water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts, viii. 36–39. Fifth, Peter to Cornelius, and his household, as we have before mentioned. Sixth, Ananias to Paul. Seventh, Paul to the jailor and his household: "And he brought them out, and said, sirs, what must I do to be saved? And they [Paul and Silas,] said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized he and his house, straightway."—Acts, xvi. 30–33. Also to Lydia and her household: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come unto my house and abide there."—Acts, xvi. 14, 15. These latter quotations show that it was customary in ancient days to baptize people as soon as they believed and repented: and not to keep them on trial or probation, or to leave them to mourn six months for their sins. Indeed, the apostles never waited for them to get their sins pardoned before baptism, but baptized them as soon as they believed, for the remission of sins!! Eighth, Paul to the Corinthians: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were

baptized.”—Acts, xviii. 8. Ninth, Paul to the Ephesians, (see Acts, xix. 5.) Thus we discover that when the gospel was preached to Jews and Gentiles, the ordinance of baptism was introduced. And it is quite probable that the reason why the inspired writers were not more particular in describing the correct mode of baptism, was because they wrote their epistles to the saints, who had been verbally instructed in all the principles of the gospel; therefore, it would have been superfluous to have particularized upon the ordinances of the same.

For instance,—suppose I should leave the city of Philadelphia, and go to some distant country, and commence proclaiming the gospel and baptizing all that believed, and then should set down to write an epistle, or letter, to the saints in Philadelphia, to give them such instructions as the Spirit of God should direct; also information of the prosperity of the cause of God and the number baptized. Every intelligent person knows that it would be superfluous to tell the saints, who were well acquainted with all the principles of the gospel, that I led the candidates down into such a stream of water, and immersed them. To say that I had baptized a certain number would be all that would be necessary, the mode would be understood. The saints in the days of the apostles understood the correct mode of baptism, therefore it was not necessary for the apostles to particularize upon it. Since that time the prophecy of Isaiah has been fulfilled: “They have transgressed the law, CHANGED the ordinance,” &c. Surely, the pure gospel has been perverted and the ordinance of baptism changed. Having thus investigated the subject of baptism for the remission of sins, we will now examine the subject of the laying on of hands for the reception of the Holy Ghost.

The reader will remember that we have already mentioned that Peter, on the Pentecost, promised the gift of the Holy Ghost on condition of repentance and baptism for the remission of sins, to all whom the Lord should call; and this Holy Ghost was received through the imposition of hands, which is plain from the following.

We have before mentioned that Philip went down to the city of Samaria, and preached the gospel, and that many of both men and women were baptized. The author of the Acts of the Apostles writes thus: “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then LAID they their HANDS on them, and they received the Holy Ghost.”—Acts, viii. 14–17. The reader will here observe that the Samaritans were baptized, but did not receive the Holy Ghost until the apostles laid their hands upon them. This at once exposes the false and erroneous doctrine that we often hear held forth to the world, that it is absolutely necessary for a person to receive the gift of the Holy Spirit, or ex-

perience religion, before he is a fit subject for baptism: faith and repentance were all that was required of the Samaritans before baptism. If this ordinance of the laying on of hands for the reception of the Holy Spirit and confirmation, had been an institution of man only, the Lord would not have condescended to sanction it by bestowing his Spirit on the occasion. The following is very plain upon this subject: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.* And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.* And all the men were about twelve."—Acts, xix. 1-7. Paul writing to the Hebrews said, "the doctrine of baptisms and the laying on of hands," &c. Thus we discover that the ordinance of the laying on of hands, was practiced upon both Jews and Gentiles, who were made to realize the benefits of it. Paul says: "As we said before, so say I now again, if any man preach any other gospel unto you than that *ye have received*, let him be accursed."—Gal. i. 9. Mark, the ancients received the ordinance of the laying on of hands, as being one of the principles of the gospel; and a curse is denounced upon any person who preaches another gospel. Thus the gospel was received anciently, as Paul says: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance; as ye know what manner of men we were among you for your sake."—1 Thes. i. 5. We will now leave the initiatory ordinances of the gospel, and examine some

* There seems to be an apparent contradiction between this saying, and the teachings of John the Baptist: who taught saying, "I indeed baptize you with water but one mightier than I cometh, the lachet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire." John certainly created the impression upon the minds of all who believed him, that when Christ should come, the Holy Spirit would be poured out; but these disciples at Ephesus said they had never heard that there was any Holy Ghost. We have no reason to believe that John ever was at Ephesus. But it is not improbable but that some individual had seen John baptizing in Jordan, and from that concluded that he had as much right to baptize as John. And thus (like many of the present day, who contend that the commission Christ gave to the apostles: "Go ye into all the world and preach the gospel to every creature," &c., commissions them also;) he assumed a commission, and went to Ephesus and baptized several with a baptism, which he pretended was John's; but never mentioned the Holy Ghost; consequently when Paul enquired of these disciples, if they had received the Holy Ghost, they said, they had never heard that there was any. Paul no doubt, after sufficient inquiry, learned that their baptism was illegal: therefore, rebaptized them. The baptism of John, when administered by himself was a valid one. This is evident from the fact that Christ was legally baptized.

of the duties of those who are within the kingdom; and also the promised blessings.

Now faith, charity, godliness, patience, virtue, brotherly love, humility, benevolence, and prayer to God, are the characteristics of every faithful Christian. James says, "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Indeed, Christians ought to thank God for their food, raiment, and for all blessings both temporal and spiritual; and to earnestly pray for such blessings as they shall need in the future; and, in a word, experimental or vital religion, is absolutely necessary: "Now if any man have not the spirit of Christ he is none of his."

Again it is expedient that the saints meet together often, to raise their ejaculations to heaven for the blessings of God, and also to instruct each other in the principles of righteousness; and according to the commandment of Christ, break bread, and administer wine, as the emblems of the broken body, and spilt blood of the Son of God. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom."—Math. xxvi. 26–29. (See also, Mark, xiv. 22–25. Luke, xxii. 16–20. John, vi. 53–56. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—Acts, ii. 46. "And upon the first day of the week, when the disciples come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."—Acts, xx. 7. "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"—1 Cor. x. 15, 16. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. xi. 23–29.

Now there are certain blessings and privileges that are promised to the believer on conditions of obedience to the gospel, which we will now proceed to examine.

The reader will still bear in mind that Peter promised the gift of the Holy Ghost to all that are afar off, on conditions of repentance, and baptism. This Holy Spirit was bestowed upon the apostles on the day of Pentecost, at which time, or soon after the church was fully organized. It is also the spirit of adoption, or of promise, which endows those who are obedient to the first principles of the oracles of God, with power to become the sons and daughters of God." He [Christ] came unto his own, and his own received him not; but as many as received him, *to them gave he power to become the sons of God*, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John, i. 11–13. It is plain from what we have before said, how men are to receive Christ; and we know of no power that is promised to the believer, by which he may become a son of God, but he Holy Ghost. Paul is very explicit upon this subject: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwelt in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye though the Spirit do mortify the deeds of the body, ye shall live. FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, their heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 9–17. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 4–7. Surely this spirit which God has promised to all the faithful, is the seal of adoption, and is the Holy Unction from on High that enables the saints to say with propriety, Abba, Father; or in other words, my Father and my God. Without it no man in truth can be called a son of God, or lawfully have the right to say, Abba, Father: for, "except we have the spirit of Christ, we are none of his." Again, a man must be faithful, holy, and obedient to the laws of heaven, in

order to be a fit subject for this Holy Spirit. "The Spirit of God dwelleth not in unholy temples."

There are also certain effects that this Holy Spirit produced in the persons of the primitive saints, which distinguished them from other people; and indeed, the same causes the line of demarcation, and is one of the distinctive features that distinguish the "Latter-Day Saints" from the various denominations now in existence. Christ promised this Spirit to the apostles and all that should believe on him through their words, and mentioned some of the effects that it should produce, as follows: "If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John, xiv. 15-17-26. Thus we see the utility of this Spirit,—if the apostles had forgotten any thing that Jesus commanded them to teach the human family, it would have brought it to their remembrance; that nothing of the kind that was for the benefit of the believer should be forgotten, and kept in the dark. Furthermore Christ said: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John, xvi. 7-13. It is evident from the above that there were many things of importance that Jesus in person did not teach the apostles; but this Spirit which was to guide them into all truth, and which was a Counsellor, Instructor, Guide, and Comforter, to all the faithful, made these things known unto them, which no doubt gave rise to the saying: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually descended. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ."—1 Cor. ii. 9-16. Now it is evident that this Spirit is the mind, and will of the Father and the Son. It is also that which enabled the prophets to foretel future events: "He will show you things to come." Indeed, the greater the degree of this Spirit that is bestowed upon a person the more he will be like God; for all Christians admit that all things from all eternity to all eternity, are present before the Lord. The prophets when they received the Spirit of God, or when the prophetic vision rolled before their minds, things that were in the future were present before them, and they were enabled to unfold to the people the vista of unborn time, and describe the second coming of Christ; the gathering of Israel, and the time when the kingdoms of this world will become the kingdom of our Lord, and his Christ. Indeed, this Spirit was bestowed upon all the prophets, or in other words this was the religion they enjoyed. It made known to Paul the awful apostacy of the church from the pure principles of the gospel, which we have been investigating. It also discovered to Peter the flagitiousness of the false teachers of the last days. It caused the mind of John the Revelator to penetrate the ages of unborn time; and enabled him to portray the grievous persecutions of the saints; the rise of the beast that made war with the saints, and overcome them; the time when God would send another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; also the downfall of great Babylon, the city of confusion; the second coming of Christ, and the resurrection of the saints, and their reign with him a thousand years; the consummation of all things; the New Jerusalem that will come down from God out of heaven; and the time when there shall be no more death; and when every saint will receive his inheritance in the Celestial kingdom of God. God is the author of this religion that the ancient saints enjoyed; and O! how different it was, and is, from the various religions of the present time. Men now-a-days embrace creeds, and confessions of faith, which chain their minds down to priestcraft, bigotry, and superstition. The latter contracts the mind and infuses a party spirit, which is in opposition to the Spirit of Christ. The former expanded the minds of the saints and prophets, and caused them to soar aloft amidst the eternal world, and by faith to gaze upon the hallowed throng; and like John to hear them joyfully tune their lyres and sing anthems of praise to God and the Lamb, and to learn the rules of the society of God and the holy angels. Indeed, such a religion as this is worth having. And who, after an understanding of the blessings that are promised, would not be willing to give up all

for Christ? But the god of this world blinds the minds of thousands, lest the light of the glorious gospel of Christ, who is the image of God, should shine forth into their hearts. This Holy Spirit elevated the minds of the saints above the low and trifling things of this world, and fixed them upon the things of eternity;—they looked upon the banqueting of kings, and the sporting and pleasures of the noble, as fading and transitory things: for, indeed, the majesty of kings is no comparison to the glory that is promised to those who shall hold out faithful to the end. They considered the wisdom of this world nothing but foolishness with God; and esteemed the reproach of Christ, greater riches than all the treasures of the earth: “They took joyfully the spoiling of their goods knowing that in heaven they had a more enduring substance;” they looked forward, and with joyful anticipations, hailed the day of rest, when peace shall flow like a river to all the people of God. This Spirit brightened their hope, and made it like an anchor to the soul both sure and steadfast, entering to that within the veil. And supported by this Spirit they patiently endured the toil, and were comforted in the time of affliction. And when persecution came upon them like a whirlwind, it spoke peace to their souls, saying, fear not them that can kill the body. **IF YOU LAY DOWN YOUR LIVES FOR MY SAKE YOU WILL FIND THEM AGAIN.**

“ You need not fear, the cause is good,
Come who'll enlist and be a soldier;
In this cause the martyrs bled,
And shouted victory in the fire.”

Instead of this Spirit confining the minds of the faithful to the narrow contracted creeds and opinions of men, it portrayed to them the future glories, which encouraged them to persevere to the end: hence, Paul writes thus: “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”—Heb. xii. 22–24. “It is not expedient for me doubtless to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.” “How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.” “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure.”—2 Cor. xii. 1, 2, 4, 7. It is evident from the foregoing quotations, that visions, revelations, and administration of angels, were the enjoyments of the

primitive saints. "Wherefore I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of *wisdom*, and *revelation* in the knowledge of him."—Eph. i. 16, 17. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. xiii. 2. We infer from this latter quotation, that the people of God were anciently frequented with heavenly messengers. But, O! how changed the scene! Christians once conversed with angels, as freely as we converse with friends! but now, controversies, warring about creeds, party spirit, persecution, pride, supporting the doctrines of men, denying the spiritual gifts and administration of angels, and rejecting any thing like the voice of inspiration, are the characteristics of many who profess Christianity. But says the reader, why all this change? The answer is, that apostacy and infidelity are the cause. But to return to the subject.

Christ said, these signs shall follow them that believe: "And *these* signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark, xvi. 17. But says the objector, these signs, or spiritual gifts, were only for the believer during the first ages of Christianity. To this we say, the words of Christ do not limit these gifts to those ages. Christ was speaking to the apostles saying: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, &c., and these signs shall follow them that believe; that is, those that believed on him from the testimony of the apostles. The believer here is in the third person being spoken of. Indeed, there is as much propriety in limiting faith, salvation, and condemnation, from the above quotation, to the first ages of Christianity, as there is to limit these signs. Surely, they were for the believer in all the world. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12.

The apostles spoke several different languages on the day of Pentecost, which Peter said was the Spirit that Joel spoke of, or the effects of it; and he also referred it to the last days saying: "And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons, and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter and John healed the lame man, who sat at the beautiful gate of the temple. (See Acts, iii. 6–8.) Philip also worked miracles at Samaria. And indeed, no person who believes the New Testament, disputes but what these signs followed the apostles. But Christ said these signs should follow them that believe; therefore the Spirit produced the same effect, or caused these signs to follow others besides the apostles; which is evident from the following: "Paul, unto

the church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:" "I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ:" "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 2-4-7. It is evident from the above that the apostle wrote this epistle, which he directed to the Corinthians, for the benefit of all the saints in every place, and nation: and in the 12th chapter of this epistle he mentions several of the spiritual gifts, or signs that followed the primitive saints. To save the reader the trouble of finding it in the bible, we will insert the whole chapter.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. For our comely

parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

In the above, the apostle says that no man can say that Jesus Christ is the Lord, except it is by the Holy Ghost, or in other words, no man can say that he *knows* Jesus Christ, to be the Son of God, except it is by this Spirit. Therefore it is evident that the Holy Spirit is a Spirit of revelation. He further adds that there are diversities of gifts; but all are the effects of the same Spirit. And also that a manifestation of the Spirit was given to every man, or all the saints, to profit withal. Not that one member of the church received all these spiritual gifts; but they were diffused among them severally as God saw fit. The apostle here mentions no less than nine different spiritual gifts, which he declared to be the effects of the Holy Spirit;—we will examine them separately.

First: "*For to one is given by the Spirit the word of Wisdom.*" All Christendom acknowledge the gift of wisdom to be a necessary one; but it is plain that the apostle had no allusion to the wisdom of the world; but such as was revealed to the faithful by the Spirit of God. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom *knew not* God."—1 Cor. i. 19–21. "Howbeit we speak wisdom among them that are perfect; yet *not* the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 6, 7.

Second: "*To another the word of knowledge by the same Spirit.*" We have before said that the Spirit of God is to guide the saints into all truth, and that no man can *know* that Christ is the true Messiah, except it is by the Spirit, consequently, it is the Spirit of knowledge.

Third: "*To another faith by the same Spirit.*" It is necessary for an unconverted man to have faith, or belief in Christ and the gospel; and when he obeys the gospel he puts works with his faith: and then he is entitled to the gift of the Holy Spirit; and one of the products of this Spirit, is faith, that is, a lively and saving faith, which

will enable him to outride the storms of adversity, and land his soul in the kingdom of glory. It is also that which will assist him to please God: "But without faith it is impossible to please him." [God.] But some had the extraordinary gift of faith, by which miracles were wrought; and on certain occasions the elements of nature were controlled. Not by physical force, but by mental power, or exertion. The apostle says: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."—Gal. v. 22. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God *revealed from faith to faith*: as it is written, *the just shall live by faith*."—Rom. i. 16, 17.

Indeed, the secret of working mentally, or by faith is known to none but those who have it revealed to them by the Spirit of God. Language is inadequate to give a description of the principle; man cannot make it known to his fellow man: for no one understands the mystery, but those to whom God reveals it. The princes, divines, and the wise men of this world, may search, but in vain; for it is one of the mysteries, or deep things of God, which is revealed in no other way, but by the Spirit of God. When God speaks, his Spirit operates upon the elements, and they obey his word. He speaks, and eternity is filled with his voice. His word is his power, because he works mentally. By this power Joshua commanded, and the sun stood still over the valley of Gibeon, and the moon over the valley of Ajalon. Thus Joshua by his faithfulness, was made a focus in whom this Spirit, or power of God was concentrated; that he had power to speak, and reverse the laws of nature, and cause the singular phenomenon. This was not done by physical force, but by a mental exertion. It is the Spirit, or power of God, that governs the laws of nature; and it is by the same power that they are reversed, or miracles performed.

It was by faith or mental power that Elisha raised from the dead the widow's son, and that Enoch and Elijah were translated. Paul says: "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not excepting deliverance; that they might obtain a better resurrection."—Heb. xi. 32–35. Miracles never were performed only when the occasions required them; at which times there were holy men who were faithful to God, and who had received his Spirit, and had faith, or an assurance of mind that they could work mentally, or perform supernatural works. Faith is that which caused the minds of the prophets to penetrate the ages of

unborn time, and prophesy of future glories. It is that which enabled the saints to obtain the testimony that they pleased God; or a witness within themselves that their names were written in the Lamb's book of life. It is that which caused the sick to be healed, and the lame man to leap as an hart, in the days of the apostles: and indeed, it has, and will cause the sick to be healed, and the blessings of God to flow in abundance, in this our day and age, providing men are faithful in keeping all the commandments of God. It is also evident, that when a great and notable miracle was performed, there was a union of faith; and where there is union there is power, and where the power of God is, miracles can be wrought.—“As it is written the just shall live by faith.” It is necessary for all the people of God to have faith; but in ancient days some had the gift of faith, or an extraordinary portion of it. Hence Paul says, to one was given by the Spirit the gift of faith.

Fourth: “*To another the gifts of healing by the same Spirit.*” The laying on of hands for the healing of the sick, is one of the signs that Christ said should follow the believer. And no one disputes but what the apostles administered to the sick and the lame, and they were healed. Indeed, this gift was in the church, and it afforded the saints great comfort; and they often realized the benefits of it. James so perfectly understood the utility of it, that he exhorted the saints as follows: “Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him *call* for the *elders* of the church; and let them *pray over* him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”—James, v. 13–15. Thus we discover that the saints were in primitive times, in the case of sickness, exhorted to send for the Elders; but now-a-days the people are advised differently.

Fifth: “*To another the working of miracles.*” We have already noticed this gift, in our remarks on faith.

Sixth: “*To another prophecy.*” This is one of the most important gifts of the Spirit: for, indeed, what gift could have been of any more importance to the ancients than that of foreknowledge? Had it not been for foreknowledge Noah would have undoubtedly perished with the wicked. Lot also would have shared the same fate with the Sodomites. Jacob and his family would have perished in consequence of the famine, had it not been for the foreknowledge that Joseph obtained. Indeed, the Spirit of God is the Spirit of prophecy; although it does not discover to every one that receives it, future events that have never been known before. It causes one to prophecy, and it endows another with some other gift; yet all by the same Spirit. The testimony of Jesus is the Spirit of prophecy; hence it is written: “And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of*

Jesus is the Spirit of prophecy.—Rev. xix. 10. According to this saying, if a person has the testimony of Jesus, he has the Spirit of prophecy. Paul exhorts thus: “Follow after charity, and desire spiritual gifts, but rather that ye may prophecy.” “Wherefore, brethren, covet to prophecy, and forbid not to speak in tongues.”—1 Cor. xiv. 1 & 39.

Seventh: “*To another the discerning of spirits.*” This is also a very useful gift for the saints, to keep them from being carried about with every wind of doctrine. For instance, when a false prophet, or false teacher, having a delusive spirit, makes his appearance among them; the one that has the gift of discerning spirits, can detect his hypocrisy and delusive spirit, that he cannot deceive them. Again, Paul said, “no marvel, for satan himself is transformed into an angel of light.” The people of God, having the above gift among them, can discern between an angel, or Spirit, from heaven; and one from the regions of darkness. Surely, the Spirit of God is a sure guide for the faithful, and when they are dictated by it, they walk in the path of virtue and holiness,—preserved from the powers of darkness, and not left to be shaken in mind with every wind of doctrine.

Eighth: “*To another divers kinds of tongues.*” Now it is evident that this gift of speaking in other tongues, or languages, is for two important purposes; first, the apostles on the day of Pentecost spoke several different languages; and thus preached the gospel to the people in their own language; second, the gift of speaking in unknown tongues, or the tongues of angels, or in other words, languages which God gives his people that they may give vent to their feelings, and glorify him with words in languages that he gives them for that purpose. Also when there is an interpreter by, the church is edified, and receives such instruction as is for their benefit. But says the objector, what is the use of such a gift? why not speak their mother tongue at once; that they have no need of the gift of interpretation? To this we say, inquire of God, and let him answer the question. He bestows this gift upon his saints, and by this means they understand the utility of it. And all that we have to do with it, is to believe and receive the instruction thereby given, and not tempt God!

Ninth: “*To another the interpretation of tongues.*” Whenever the gift of tongues is manifest in the church, or in other words, the tongues that God gives his people that may glorify his name, this gift of interpretation is necessary. The apostle Paul in the xiv chap. of 1 Corinthians, has conclusively elucidated this subject. We will here insert a part of it.

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh *not unto men, but unto God*: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that pro-

phesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, *except he interpret, that the church may receive edifying.* Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? * * * Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret. * * * How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. *Let all things be done unto edifying.* If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. * * * For God is not the author of confusion, but of peace, as in all churches of the saints. * * * If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. *Let all things be done decently and in order.*"

Paul compares the church with the before mentioned gifts in it, to a perfect body; therefore, he says: "For the body is not one member, but many." "But now are they many members, yet but one body. *And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet I have no need of you,*" or in other words the one that has the gift of faith, has no right to say to the one that has the gift of prophecy, I have no need of you; nor the one that has the gift of prophecy to the one that has the gift of tongues, or to the one that has the gift of healing the sick, &c., I have no need of you: "Nay, much more those members of the body, which seem to be more feeble, are necessary." The apostle sums up the whole matter by saying that God had placed the before mentioned officers, and gifts in the church, that there should be no schism in the body. "But covet earnestly the best gifts: and yet show I unto you a more excellent way."

Now the faithful received these blessings just in proportion to their faith; yet it is not to be expected that all will foretell future events, or have the gift of healing the sick; for God divides these gifts among his people, severally as he will. Paul writes to the Romans thus:—"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. *Having, then gifts differing according to the grace that is given to us, whe-*

ther prophecy, let us prophecy according to the proportion of faith."—Rom. xii. 3-6.

Some infer from the saying, "*yet show I unto you a more excellent way*" that these gifts were to be done away, or superseded by something better, which the apostle said he would show unto them. He commenced this epistle to the Corinthians, by reproving them for the divisions that were among them; and as he traces the subject he mentions that when they came together to break bread and administer wine, some got more than their share, others did not get any; and that they had imbibed wrong opinions with regard to the spiritual gifts; therefore the apostle makes known unto them the object of these gifts; and then said, he would show unto them a more excellent way (than this division, and disputing one with another;) which was that of charity. He gave them to understand that if they had all the gifts, and at the same time were destitute of charity, they would be of no use to them.

After giving them a full description of charity and the necessity for it, he exhorted them to earnestly contend for the spiritual gifts;—and he left the subject saying: "Covet to prophecy, and forbid not to speak with tongues." Having thus far elucidated the subject of the gospel,—we will now close this part of the subject by quoting the testimony of John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. IF THERE COME ANY UNTO YOU, AND BRING NOT THIS doctrine, receive him not into your house, neither bid him God speed."—2 John, 9, 10.

We have before mentioned that the gospel of Christ is the law of God; and we have also shown that the penalty of the law, or commandment forbidding Adam and Eve to eat the fruit of the tree of knowledge, was death. This was the first commandment, or law, that God ever-gave to the human family; and it was broken and the penalty inflicted. Christ died to satisfy the demands of justice: and he also, as we have before proved, will redeem all from this temporal death. Hence Paul says, that the whole creation groaneth in pain, waiting for the redemption of the body. Indeed, it was predestinated from the foundation of the world that all should have a resurrection of the body, and came forth out of the tombs. If this is Universalism, thus far we are Universalists. If this is Calvinism, thus far we are Calvinists. But here ends both,—and the gospel of Christ, and the doctrine of free grace is introduced to save men from their actual sins, that they may have an eternal inheritance in the presence of God in eternity. The gospel is the second law, admitting the commandment concerning the fruit of the tree of knowledge to be the first. The reward and penalty of that which was delivered to Adam, related to time; but the main reward for obeying the gospel will be in eternity; therefore, the punishment for disobeying it, is in a future state of existence.

Indeed, the penalty of the first law was death, and the penalty for

disobedience to the gospel, is banishment from the presence of the Lord, or in other words, second death. Christ said: "He that believeth not shall be damned." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye that work iniquity."—Matt. vii. 21–23. From the above we learn that men may make great professions, and say, Lord, Lord; but if they do not obey the will of the Father, they will be condemned. Jesus said, the doctrine [gospel] he taught was not his, but his that sent him. Consequently, Christ will say in that day to all who have not obeyed the gospel, depart from me ye workers of iniquity, I never acknowledged your works. What day, says one? Let the apostle Paul answer this question: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Tess. i. 7–10. Christ said, those that have done good shall come forth unto a resurrection of life; and they that have done evil unto a resurrection of damnation. Daniel says; "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. John in his book of Revelations mentions the second death, which will be inflicted upon the wicked that have received the mark of the beast: "Blessed and holy is he that hath past in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: *and they were judged every man according to their works.* And death and hell were cast into the lake of fire. This is the second death."—Rev. xx. 6–13, 14.

Now reader we have done for the present with this subject of the gospel; and we close by saying, that the "Latter-Day Saints" believe this gospel and no other. And the message we have for all people is repentance and baptism for the remission of sins, and also to warn them to prepare for the second coming of Christ, or the great and notable day of the Lord. Therefore, we pray God to roll on his kingdom with majesty, and power, that the warning voice may go forth to earth's remotest bounds; and that the day may hasten when mystery Babylon will crumble to ruin; that false doctrines, priestcraft, bigotry, and superstition be swept from the earth, that the knowledge of God may cover it as the waters cover the sea.

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“WHEN GOD WORKS WHO CAN HINDER?”

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[NO. 4.

QUESTIONS AND ANSWERS.

IF baptism is a necessary ordinance for the remission of sins, why did Paul thank God that he baptized no more of the Corinthians, but Crispus, Gaius, and the household of Stephanas?

Answer: he thanked God that he baptized no others at Corinth because they had disputations among them, and were divided, one saying he was of Paul, another that he was of Appolos, lest they should say that he baptized in his own name. “I thank God that I baptized none of you, but Crispus and Gaius: lest any should say that I baptized in mine own name.”—1 Cor. i. 14, 15.

Again, why did he say that he was not sent to baptize, but to preach the gospel?

Answer: because he was the great apostle to the Gentiles, and it was more particularly his business to go before and introduce the gospel, and his companions generally done the baptizing. This we believe to be the only reason why he made this expression: for if he had considered baptism a non-essential thing, why did he practise it on any occasion?

If God had intended, that all that believed should be baptized, why did John the Baptist say, at the time he was baptizing, that Christ should increase; but that he must decrease?

Answer: he had no allusion to the ordinance of baptism, or that any of the institutions of heaven, as though they should decrease, or be done away. But he alluded to himself, and the death that should come upon him; which would deprive him of the privilege of baptiz-

ing. Thus he ceased baptizing, or decreased; therefore, John said: "He [Christ] that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."

Indeed, it is inconsistent for any to even suppose, that John intended to convey the idea that *water* baptism was to be done away, and superceded by the baptism of the Holy Ghost: for Christ and the apostles were engaged in baptizing at the time John made this expression: "After these things came Jesus and his disciples into the land of Judah; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized:" "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordon, to whom thou bearest witness, behold, the same baptizeth and all men come to him."—John, iii. 22-26. "Except a man be born of the *water* and of the Spirit he cannot enter into the kingdom of God."

When Christ said, "he that believeth and is baptized shall be saved: he that believeth not shall be damned," did he not have reference to a spiritual baptism only?

Answer: No! because John the Baptist said, that Christ was the one to baptize with the Holy Ghost. And Jesus said unto his disciples: "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The disciples here are in the second person, being spoken to; and according to the above they were to baptize in all nations; consequently it was a *water* baptism. But Christ was to baptize with the Holy Ghost.

If baptism is essential to salvation, why did Christ say to the thief on the cross: "Verily I say unto thee, To-day shalt thou be with me in paradise"?

Answer: the command was not then in force, saying, "he that believeth and is baptized shall be saved: he that believeth not shall be damned." Again, the history we have of this thief, is not altogether plain. Matthew says: "Likewise also the chief priests mocking said, he saved others, himself he cannot save." "*The thieves also, which were crucified with him cast the same in his teeth.*" (See Math. xxvii. 41-44.) The word *paradise* in the above certainly does not mean heaven, for the most obvious reason; Christ said, *To-day* thou shalt be with me in *paradise*. On the morning of the third day Jesus arose from the dead, and said unto Mary, "touch me not; for I have not yet ascended to my Father:" therefore, we come to the conclusion that it is a place of departed spirits. And Christ only said, that the thief should be with him there. It is not improbable but that this *paradise* is synonymous with the prison that Peter mentions: "But quickened by the Spirit: by which also he went and preached unto the *spirits in prison*; which some time were disobedient, when once the long suffering of God waited in the days of Noah."—1 Peter, iii. 18-20. Many of the learned have endeavoured to explain or

interpret, and put a different meaning upon this saying, from that which the language itself conveys; but in doing it they have only betrayed their weakness, or ignorance of the sacred volume. But we are satisfied with it, without any interpretation; and we take it for granted, that Peter meant what he said. And it is probable that Christ, while his body laid in the tomb, was quickened by the Spirit, and went to paradise, or prison, and preached to the spirits that were there: and the thief went with him; and here ends the subject as recorded in the scriptures: "To-day shalt thou be with me in paradise." As for the salvation of the thief, we have no doubts. But if others had the gospel preached to them in paradise, why not he? "For this cause the gospel was preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."—1 Peter, iv. 6. What Christ said to the thief on the cross is no argument against the utility of baptism.

Have we any reason to believe that the apostles were baptized in *water*?

Answer: we have; for Christ said: "And he that taketh not his cross, and followeth after me, is not worthy of me."—Math. x. 38. The apostles were worthy of him; therefore they must have taken up their cross and followed him, and of course patterned after his example. After that he said unto them: "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones," &c. —Math. xix. 28. Christ here most unquestionably, had an allusion to a regeneration of water: for it is said that the Holy Ghost was not yet given. Jesus said: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John, xvi. 7. Thus we discover, that the receiving of the Comforter was placed in the future. Therefore, when Christ said you that have followed me in the regeneration, &c., he certainly alluded to baptism, or being born of the water. Again it is inconsistent for us to suppose that the apostles taught baptism as being necessary for the remission of sins, and at the same time had never been baptized themselves.

If baptism is necessary, what has become of the many thousands of the human family that have died in ages past without being baptized?

Answer: when God commissions a man, or set of men and sends them with a special message to a people, or nation, and promises to them salvation if they obey; but on the other hand threatens them with damnation if they reject; of course all that reject will be damned. Christ commanded the apostles to preach the gospel to every creature, and said: "He that believeth not shall be damned." If any since the days of the apostles have been warned to repent of their sins, and be baptized for the remission of them, and they rejected, they will be damned. But if God has sent no message of the kind to them,

then they did not have it to reject. We leave every man to judge this matter for himself. Christ said: "And this is the condemnation, that light is come unto the world, and men loved darkness rather than light, because their deeds were evil," or in other words they rejected that light. We are not sent to preach to the dead; but to the living. Let God take care of the dead. And there is one thing certain, and that is, God is merciful, and will judge every man according to his works; and those who are dead, who worshiped God according to the best of their knowledge, will be justified upon that principle.

Did not the apostle say: "Let every man be fully persuaded in his own mind;" consequently, it makes no difference whether, or not a man is baptized by immersion, or sprinkled, or not baptized at all, providing he is sincere and fully persuaded in his own mind?

Answer: the apostle here had no allusion to baptism, or sprinkling; but was speaking of esteeming one day above another, and the eating of herbs. (See Rom. xiv. chapter.) As respects the mode of baptism—Paul says: "Therefore we are buried with him [Christ] by baptism into death." In order to bury a man in water he must be covered, or immersed. "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. 17. We showed in our last number, the precise form of doctrine that the apostles delivered to the ancient saints, and we venture to say, that there is no scriptural grounds for believing that sprinkling is an institution of heaven, that will answer in the place of baptism by immersion. However, there are several passages of scripture that are often applied as proof to support such an ordinance—We will here notice some of the most prominent of them. Isaiah describing things that were in the future, said: "So shall he *sprinkle* many nations." This according to the testimony of the prophet is to be fulfilled at the time of the restoration of the House of Israel, when Jerusalem shall be repaired, Zion built; and when her watchmen shall see eye to eye. And no one that understands the prophecies, will pretend to say that Zion is yet built in fulfilment of Isaiah's prediction; and that her watchmen see eye to eye, as yet. Therefore, it is presumption to attempt to fulfil this work of *sprinkling*, before the set time is come. Again, God is personated as being the one to perform this work, and not a set of men who are acting without knowledge, and authority. (See Isa. lii. chapter.)

Again, Ezekiel prophesying of the restoration of the Children of Israel, back upon their own lands; and that they never should be dispersed again says: "*Then* will I *sprinkle* clean water upon you," &c.—(See Ezek. xxxvi. chapter.) Any man who undertakes to fulfil this prediction, assumes a prerogative to do that which belongs to none but God: for in the above quotation the personal pronoun *I*, personates God, and not a set of uninspired preachers. This is a work for God to do, and not man. Furthermore, the Children of Israel were the ones to be sprinkled, and not Gentile sinners: also, it was not to be

done until Israel is gathered, which is yet to take place. We know that the Jews under the ceremonial law, were commanded to sprinkle with blood, and also with water; but according to Paul, this law was abolished at the time of the personal appearing of Christ. Indeed, we know of nothing in the New Testament to justify sprinkling instead of baptism. It is said, that Christ came up out of the water; and that Philip and the Eunuch went down into the water, when baptized.

EXTRACT FROM THE BOOK OF DOCTRINE AND COVENANTS.

LECTURE 7TH, SECTION VII.

OF FAITH.

“1. IN the preceding lectures, we treated of what faith was, and of the object on which it rested, agreeably to our plan we now proceed to speak of its effects.

“2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties: for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God’s creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God but it has been effected by faith: neither will there be a change or revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

“3. Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended: We ask, then, what are we to understand by a man’s working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force: it is by words instead of exerting his physical powers, with which every being works when he works by faith—God said, Let there be light, and there was light—Joshua spake and the great lights which God had created stood still—Elijah commanded and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—all this was done by faith; and the Saviour says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove; or say to that sycamore tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, works by words; and with these its mightiest works have been, and will be performed.

“4. It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty and glory: Angels move from place to place by virtue of this power—it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

“5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith—It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

“6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order, to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

“7. Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

“8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because, without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

“9. As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation must a per-

son be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith: one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be, in order to be saved—they must be like that individual or they cannot be saved: we think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude as to the answer of this question there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were any thing different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, 3: 2 and 3: Behold, now we are sons of God, and it doth not appear what we shall be; but we know, that when he shall appear we shall be like him; for we shall see him as he is. And any man that has this hope in him purifies himself, even as he is pure.—Why purify himself as he is pure? because, if they do not they cannot be like him.

“10. The Lord said unto Moses, Leviticus, 19: 2:—Speak unto all the congregation of the children of Isreal, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle, 1: 15 and 16: But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the Savior says, Matthew, 15: 48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask,

why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him: and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

"11. This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, 4:12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—This taken in connection with some of the sayings in the Saviour's prayer, recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20, 21, 22, 23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedest me before the foundation of the world.

"12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give—The works that Jesus done they were to do, and greater works than those which he done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse: Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory. These sayings, taken in connection, make it very plain, that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words; that they all may be one: that is, they who believe on him through the apostles' words, as well as the apostles themselves: that they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us.

"13. What language can be plainer than this? This Saviour surely intended to be understood by his disciples: and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one,

so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs any thing to establish it. He says, And the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

“14. This fills up the measure of information on this subject, and shows most clearly, that the Saviour wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

“15. It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one.—In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Saviour’s saying, The works which I do, shall they do; and greater works than these shall they do, because I go to the Father?

“16. These teachings of the Saviour most clearly show unto us the nature of salvation; and what he proposed unto the human family when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

“17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved: for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans, 4:16.—And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans, 9:32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are

possible to him that believeth, Mark, 9:23. These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Saviour, as well as the Former Day Saints, viewed the plan of salvation.—That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come.—To this, all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Saviour of the world excepted: Blessed is she that believed, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of the things which were told her of the Lord; Luke, 1:45: Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith: according as his faith was so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again: in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was—By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, 1:1, 2 and 3 says, to the Former Day Saints: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3, 4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

“16. These sayings put together, show the Apostle’s views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him: knowledge implies more than faith. And notice, that

all things that pertain to life and godliness, were given through the knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

“17. By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

“18. From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else: all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world—because they sought by faith and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians, 3:7, 8, 9 and 10 Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things: this is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason, that men, as soon as they lose their faith, run into strifes, contentions, darkness and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every other necessary thing in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

THE RENEWAL OF THE GOSPEL DISPENSATION.

SUFFICIENT already has been written upon the subject of the gospel, and the apostacy from it, to convince the unprejudiced that there has been a great falling away; also that the everlasting gospel has not been preached in its ancient purity, and the blessings that appertained to it, have not been received for the last several hundred years. Furthermore, that the gospel covenant has been broken, that is, the covenant made at the time the priesthood was conferred; also that the laws of God have been transgressed, the ordinances changed; and in a word the things of God have been turned upside down, and the kingdom of Christ transformed into an ostentatious hierarchy—the “*man of sin*”—the “*mother of harlots*”—the *abomination of the earth*; which has been done by wicked men, or priests whose flagitious motives were to change the gospel into an order of priestcraft, and merchandize; which is a fulfilment of the predictions of both Daniel and John. “I beheld, and the same horn made war with the saints, and prevailed against them.” “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws,” &c.—Dan. vii. 21—25. “And it was given unto him [the beast] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”—Rev. xiii. 7. And now we ask, what can possibly supercede the necessity for a renewal of the gospel covenant; that the gospel may be preached in its purity—the ordinances administered by legal authority, and that the way may be prepared for the second advent of the Messiah? In saying that the gospel dispensation was to be renewed prior to the second coming of Christ, we do not mean to be understood that there was to be an entire new one different from the one committed to the apostles; but only a renewal of it. Again, as far as the holy priesthood is concerned, we do not say there was to be a new covenant; but only a renewal of the gospel covenant, and priesthood; which anciently empowered the apostles with power to administer all ordinances of the gospel. This priesthood no doubt was what the apostle had an allusion to, when speaking of the dispensation of the gospel that was given to him: “Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.”—Col. i. 25, 26. “Therefore, seeing we have this ministry, (authority of God,) as we have received mercy, we faint not.”—2 Cor. iv. 1. When God conferred this priesthood upon the apostles, and ancient saints, he made a covenant with them, or in other words, promised his blessings,—the spiritual gifts, and a continuation of them, on condition they would be faithful to perform all his requirements. But as we have before shown, men have forsaken the true order of the gospel,

and been unfaithful : therefore, the Lord has took this authority from them, and the consequence was they were deprived of the spiritual gifts ; and they were left to heap to themselves teachers. Nay, more than that, they were left with a broken covenant.

Now the Lord conferred this authority upon the apostles, and then commanded them to go into all the world and preach the gospel to every creature, and all we contend for at present, is a renewal of this authority, or dispensation, that the prophecies may be fulfilled.—Israel gathered, and brought into the fold of the New Covenant, or in other words that it may take effect ; and the way be prepared for the second coming of Christ. This dispensation, the renewal of which we contend for, is precisely the same that it was in primitive times, differing only in regard to the work we are commanded to perform. The apostles were commanded to preach the gospel to all nations, and so are we ; but we are commanded to preach the gospel as a witness to all nations that the end, or coming of Christ is at hand, when the kingdoms of this world will come to an end, or become the kingdom of our Lord and his Christ ; also, that Israel may be gathered, and their kingdom restored to them. It is true the apostles established the church militant among the Gentiles ; but not as though the New Covenant, which the Lord has promised to make with the House of Israel, had then taken effect. Indeed, all the prophets have prophesied of this New Covenant : and we infer from the words of Christ that it was offered to the Jews ; but they would not receive it. Hence he said : “ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, *and ye would not !* ”—Matt. xxiii. 37. The apostles also entertained an idea at first, that the kingdom was then to be restored to Israel, and the New Covenant to take effect, and that they were called to perform a certain portion of this work ; but Christ discovered to them that their work was different from this : “ When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel ? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power.”—Acts, i. 6, 7. Thus we discover that the apostles were not called to gather Israel : for indeed, the time when the kingdom was to be restored, was not for them to know. We have no reason to believe that the Lord made a New Covenant with the House of Israel at the commencement of the Christian era ; although he offered it to the Jews ; but they refused it. But he committed a dispensation of the gospel to the apostles—the everlasting covenant, or everlasting priesthood ; and we contend for a renewal of the same. Individuals have often come to us wondering how it can be possible that there can be a renewal of the covenant, which can be done in no other way but by immediate revelation from God, without revealing a new gospel. To this we say,

we acquiesce with Paul: "But though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed." As respects the letter of the gospel, it is plain and legible in the New Testament. But the chief that Christendom has lacked for the last several hundred years, is the proper authority, which has been taken away; and which the prophets, and apostles have said should be renewed for many important purposes; as we shall make known as we trace the subject. But to proceed.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."—Rev. xiv. 6, 7.

Commentators have attached their various interpretations to this important vision of John, some contending that it has an allusion to missionaries preaching to the heathens; others to that of bible societies: again others have endeavoured to prove that it has reference to something that transpired at, or previous to the destruction of Jerusalem; but we are willing to lay aside the speculative opinions of the divines, considering that they have only betrayed their imbecility, and admit that John meant what he said, at least so much so, that it is a prediction of the renewal of the gospel dispensation; and the commencement of the great work of God in the last days: and that it has an allusion to a latter-day work is evident from the following.

Now those who are acquainted with the biography of John, are aware that he wrote his Apocalypse while banished upon the Island of Patmos, about the year 94, or 96, or thereabouts. The first three chapters are chiefly taken up, with giving a description of the seven churches of Asia. The subject then seems to break off, or is changed; and the iv chapter commences something new, as follows: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, *and I will show thee things which must be hereafter.*" Thus John saw things that were in the future:—and while the prophetic vision rolled before his mind he saw the apostacy of the church, the rise of the beast that made war with the saints, and overcome them, and the prevalence of Mystery Babylon. And then near the close of the reign of the beast, and destruction of Babylon, or the confusion of sects and parties, he declared that he saw another angel fly in the midst of heaven, having the everlasting gospel to preach, &c. Immediately after it he heard another angel: "Saying, Babylon is fallen, is fallen, that great city," &c. Mystery Babylon is not yet fallen, or the confusion of sects is not destroyed: therefore, this apocalyptic saying of John, relates to the renewal of the gospel covenant, the restoration of the priesthood; that the warning voice may go forth, that the honest in heart may be pre-

pared for the great and notable day of the Lord; and be called from the midst of Babylon, and escape the awful calamities that will come upon her: for surely if the testimony of John is true there are awful judgments to come upon the inhabitants of the earth. For indeed, this angel was to have the gospel to preach as a witness that the hour of God's Judgment was at hand. John also saw that after the angel having the gospel should fly, Babylon should crumble to ruin. And the fact that the wrath of God will immediately follow in succession, and come upon those who worship the beast and his image; and that all the dead which die in the Lord shall from henceforth rest from their labours and their works will follow them, is sufficient to convince every unbiassed mind that John here describes a work of as late a date as the nineteenth century.

Again, John describes this angel, as flying but a short time previous to the time when the harvest of the earth shall be ripe; hence he writes thus: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; *and the earth was reaped*. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles by the space of a thousand and six hundred furlongs."—Rev. xiv. 14–20.

The Saviour's parable of the wheat, and the tares seems to be synonymous with the above: "Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Explained as follows: "He answered and

said unto them, he that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; (The term *world* is often used in the scripture, signifying the inhabitants of the earth ; and sometimes the *wicked only* : therefore the destruction of the tares, or the apostate generation that will not hearken to the council of heaven, may be justly called the end of the world, or the wicked.) and the reapers are the angels. *As therefore the tares are gathered and burned in the fire; so shall it be in the end of THIS world.* The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.”—Matt. xiii. 24–41. Thus the Lord hath promised to send his holy angels to prepare the way before him ; first, an angel with the everlasting gospel, which will be preached to all nations ; second, to gather the wheat into the barn, or to call the righteous out from Mystery Babylon, which John describes in another place, as follows : “ And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues : for her sins have reached to heaven, and God hath remembered her iniquities.”—Rev. xviii. 4, 5. Third, with a destruction to destroy the wicked inhabitants of the earth.

While dwelling upon this subject we cannot but reflect upon the goodness of the Lord in past ages. For instance, when the Antideluvian world had rebelled against him, and lowered themselves to a state of apostacy : prior to the flood he raised up Noah, who preached the principles of righteousness to them one hundred and twenty years : thus giving them a good opportunity beforehand to know of the impending danger, and escape it by obedience. The righteous were saved, that is, Noah and his family. The Jews at different times were timely warned of destructions that came upon them, and by this means the saints often made their escape. But in the last days the Lord has decreed a destruction upon the whole earth. (See Isa. xxviii. 22.) But to the subject :

Now if the gospel has been preached in its purity ever since the days of the apostles, and is still preached in its purity, what is the use of an angel appearing with it, to preach again to all nations, and people ? Surely if the orthodox preachers preach the fulness of the gospel, it would be superfluous to send an angel with it, if they already have it in their possession. Indeed, if there was nothing more in the scriptures to prove that both Catholics, and Protestants, do not preach the gospel in its purity, and administer the ordinances with legal authority, this testimony of John sufficiently proves it : for this angel was to have the everlasting gospel to preach to all that dwell on the earth, to *every nation, kindred, tongue, and people* : consequently to every society. The idea that an angel shall have the gospel to preach to all *nations, tongues, and people*, presupposes an apostacy, and at

once shows the fallacy of the efforts of the missionaries to convert the world to their notions; for according to John, they are to have it preached to them, and that too, as a witness of the coming of Christ; also that the hour of God's judgment is at hand, which no doubt Christ alluded to when he said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. But, says one, John did not say, that men should preach this gospel; but the angel only. To this we say, God does not send his angels to act as priests on earth, but to bear his messages to men; also to make known his covenants to them. It is not said that this angel in person should preach the gospel to all nations; but that he should come with it, or have it to preach to all nations. It is the work of the servants of God, to preach the gospel to all nations. Indeed, in consequence of apostacy, the Lord has taken the priesthood, or authority from the church; therefore, this angel was to be sent to restore this authority, or commission men to preach the gospel to all nations. The prophets have mentioned this restoration, and rejoiced when they saw that Israel, in the last days, should return back to the land of their fathers, when their kingdom shall be restored to them, and they no more be cast off, or become exiles. All these predictions we shall hereafter notice under another head.

But says the reader, has this angel yet flown? and have men been commissioned with the above authority to preach the gospel to all nations? This question will be fully answered in some future number.

THE OBJECT OF A CONTINUATION OF REVELATION.

As it ever has been, and now is, the privilege of the saints to receive revelations direct from heaven; and is also one of the distinctive features, that distinguish the Latter-Day Saints from other societies, we think it proper to make a few observations upon the design of them, that the reader may know the benefits of such blessings.

The doctrine of immediate revelation from God is objected to by most societies who profess Christianity, and the principal reason why, we conceive to be for the want of a correct understanding of the object, that the Lord has ever had in view in revealing his word to his people. Some have supposed that a new revelation cannot be given without making known another gospel, and the moment we introduce the subject, we are assailed by priest and professor, who say there is to be no more revelations: for say they there is but one true gospel. We readily admit that there is but one true plan of salvation; but we as readily deny that the object of new revelation is to reveal another gospel. The gospel is the law of God, or the invariable rule of adoption, and through an obedience to it men and women are made

the adopted sons and daughters of God ; and revelations were given to the people of God.

It is evident that the antiquity of the gospel, is equal to that of the earth. And it is also said, that there is no other name given under heaven whereby man can be saved except the name of Jesus Christ. Again, life and immortality were brought to light through the gospel. Enoch, Noah, and the patriarchs, were acquainted with the principles of life and immortality. It is also said that the gospel was preached to Abraham—(See Gal. iii. 8.) to the children of Israel in the wilderness. (See Heb. iv. 2.) Indeed, all the patriarchs, and prophets, were made the adopted sons of God through an obedience to the principles of righteousness ; and they received many revelations but not to change the gospel, or to cause them to adopt some other plan for salvation, that is, to save their souls in the Celestial Kingdom of God. But they often received revelations, giving them directions for their temporal safety. In order to more clearly illustrate this subject we will use a comparison.

For instance, a husbandman has several sons ; and also a plantation—of course there are various works to perform, and these sons are the persons made choice of to do them. Hence he reveals his will to one, saying, go and plough such a field ; and to another go and do something else ; and so on, till he gives each one directions, and his portion of the work to perform. Again, there are various works to do at different seasons of the year ; consequently he gives directions that each work may be performed in its proper season and time thereof.

In like manner, according to the Saviour's parable, the Lord is the husbandman of all the earth, and he has had, and has yet, various works to do at different ages of the world, and he always has given revelations adapted to the works that were necessary to be done. Yet not to reveal a new gospel, for *it* is a perfect law of liberty, devised by an infinite being ; consequently it is also infinite, and of necessity, as we have before said, remains in all ages the same invariable rule of adoption. When the authority, or holy priesthood is taken away, and men are deprived of the privilege to administer the ordinances, it may be restored by revelation, or the administration of an angel. But as for the letter of the gospel—there is no necessity for revealing it unless it is lost ; but it was not lost to the patriarchs : for by it they were made to understand the principles of life and immortality. Whether, or not, the ordinances were administered prior to the appearance of Christ in the flesh, we leave the reader to judge.

The Lord having a particular work to do in the days of Noah ; (and he always works by means,) hence he said to his servant, or son Noah, go and proclaim the principles of righteousness to this generation, and tell them that I will bring a destruction by a flood upon them, if they do not turn from their wickedness,—that I may leave them without an excuse ; and in the meantime prepare an ark for the

saving of thyself and family. Noah moved forward with fear, and prepared the ark, and by this means rode safe over the flood. Thus the Lord imparted such intelligence to Noah, as suited the occasion, which proved beneficial to himself and family, even to their temporal salvation. But this revelation and commandment to Noah was not designed as a rule of faith, for future generations, that is, it was not a commandment for any other person or persons, that they should build arks or warn Antediluvians of a flood; but only for the time being.

Next, the Lord said to his servant, or son Abraham, get thee out of Ur of the Chaldees, and I will make thee a great nation in the land of Canaan. The Lord at this time had a particular work to do, which was to raise up a righteous nation to perpetuate his name, attributes, and commandments: for the inhabitants of the earth were then fast degenerating from the law of heaven, and sinking in darkness, and inclining to heathen mythology. The revelations given to Abraham differed much from those to Noah; yet they were adapted to the work for which they were given.

Again, he sent his holy angel to his son Lot to warn him of the awful conflagration, that was shortly to come upon Sodom and Gomorrah, and direct him to a place of refuge. And mark Lot did not undertake to build an ark to save himself from destruction: for the directions given to him, for his temporal safety, differed widely from those to Noah. Surely, if he had been like many of the present generation he would have said, that there were revelations enough already given—that there was no necessity for any more. And what would have been the consequence, we leave every person to judge for himself. Yet Lot, no doubt, became a righteous man through obedience to the same law of God, that Enoch, Noah, Abraham, and all other patriarchs did.

After Israel had groaned in bondage, in Egypt, four hundred years the Lord resolved to fulfil the promise he made to Abraham, Isaac, and Jacob, that their posterity should inherit the land of Canaan; and in order to do it, he called out of the burning bush to his son Moses, and made known to him his intentions.

Now at this time, the Lord had one of the greatest works to do that he has ever done since the time of the creation; and the circumstances that the children of Israel were in, called for the immediate interposition, not only of the power of God, but for his counsel. The Lord gave Moses particular directions what to do, to deliver Israel from the hands of the Egyptians. Moses did not assume his commission, neither did he act upon those given to Noah, Abraham, or Joseph; but he received one for himself; not to build an ark to escape destruction in time of a flood, or to direct Israel to flee to Zoar, to escape an awful conflagration; but to stand before Pharaoh—bring the ten plagues upon Egypt—to instruct the children of Israel in all things necessary for their safety—go before and lead them out of Egypt. Thus Moses had a commission to do a different work from

those of any other prophets; and God gave revelations adapted to that great, and marvellous work—that act, that strange act.

Again at this time the voice of inspiration seemed to be more or less hushed into silence, and a spiritual darkness brooded over the land; and notwithstanding the oppression of the Israelites, they were a hard-hearted, and rebellious people. But the years of their bondage were accomplished: therefore, Moses, and Aaron, had power given them to stand before Pharaoh, and to bring the ten plagues upon Egypt.—Israel then marched out of Egypt with majesty and power.—Pharaoh and his hosts followed them.—The waters of the Red Sea were divided by the power of Jehovah—Israel marched through without injury, singing sweet notes of praise, and tuning their joyful anthems to the praise of the God Abraham who was able to deliver them from the hand of oppression; while Pharaoh and his company were plunged beneath the massive wave, and thus received a just demerit of their crimes. It sufficeth to say, that the Lord continued with a mighty hand, and stretched out arm to lead the Israelites through the wilderness; and to almost daily instruct, and direct them by giving revelations. But, notwithstanding all the miracles that they had seen performed for their deliverance, and the revelations that had been given, they were troubled with the propensity to believe that revelation had been given, and miracles wrought in times past; but deny that there is to be any more, which has been a thing peculiar to all generations, especially to the one now on the stage of action. Indeed, the Israelites, in the wilderness, did not deny but what God had given revelations, and worked miracles in times past; but when they afterwards were brought into straitened circumstances, and they saw no chance to deliver themselves by their own power, they supposed that the age of miracles was passed by, and that God had ceased delivering them by an interposition of his power: and on one occasion, they took up stones to stone Moses; saying, that he had led them into the wilderness to perish. But to proceed.

The ten commandments were given—the Law of Moses established—Moses and Aaron deceased—Joshua succeeded, took command, and led the children of Israel over Jordan; and by immediate revelation from God divided the land of Canaan among them: and thus the covenant people of the Lord were made to inherit the land that was promised to their fathers. But with all the revelations that were given to the Israelites, there was no entire new plan for salvation devised. But says one, you astonish me; was not the ceremonial law a new plan for salvation? We answer in the negative; for it was only appended to that law which was delivered to the patriarchs. Paul declares that this law was not one of faith, nor of righteousness: “For as many as are of the works of the law are under the curse:” &c. “But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. Christ hath redeemed us from the

curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." "Wherefore then serveth the law? It was added because of transgressions, (added to what? to the gospel.) till the seed [Christ] should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator." "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 10–21. Paul in another place says, it was a law of carnal ordinances. Peter said that it was a yoke, which was too hard for them, or their fathers to bear. From all these sayings we conclude that the law of Moses was no new plan of life and salvation; but because of the wickedness of the Israelites this law was added, which Peter said, was a yoke upon them. Thus we discover that all the revelations that were given so far, were not to make known another gospel; although they differed from each other according as the several works for which they were given required.

Now the Lord continued raising up prophets, and giving revelations during the Mosaic dispensation. For instance, he called upon his servant Samuel, and sent him to anoint Saul a king for Israel, also David. He gave David many revelations; and he also gave Solomon directions how to build the temple. Isaiah received many revelations, and prophesied of the first and second coming of Christ; also of the restoration of the House of Israel in the latter-days. The Lord said unto Jeremiah, go and prophesy to Zedekiah, and to the princes of Judah; and say unto them, that if they do not forsake their wickedness and turn to me, the king of Babylon shall come and destroy the city of Jerusalem, burn the temple, and that they shall be carried away captive into Babylon, and there remain seventy years. When the seventy years of captivity were fulfilled, the Lord raised up Nehemiah, Zerubbabel, Ezra, and many others whom he commanded to gather the Jews together, and proclaim to them that the time was come for them to return, and rebuild Jerusalem. The revelations given to these men were different from those given to Moses, Aaron, and Joshua; because the restoration of the Jews, and rebuilding of the city and temple after the Babylonish captivity was quite a different work from that of the deliverance of Israel from Egyptian bondage. We might mention many other instances when new revelations were given differing from any that had ever been given before; but we forbear; for it sufficeth to say, that God has performed many works during both the patriarchal, and Mosaic dispensations, and has always given revelations adapted to each respective work. But to hasten.

At the commencement of the Christian era, the Lord commenced one of the greatest works that he has ever performed since the beginning, as follows: First, God, or Christ manifest in the flesh; second, sending John the Baptist as a forerunner to prepare the way, and pro-

claim that the Kingdom of God was at hand; third, Christ being baptized and then inviting all to take up their cross and follow him; fourth, choosing twelve disciples, and other seventy, whom he sent before him with a proclamation, also that the Kingdom of God was at hand; fifth, his being crucified, or offered as a sacrifice for the sins of the world; sixth, his resurrection; seventh, the establishment of his Kingdom; eighth, to have the Gospel preached to all nations. Hence he said to his servants, or adopted sons, Peter, James, John, Matthew, Mark, Thomas, Luke, and all the apostles, and elders, &c.: "Go ye into all the world and preach the gospel to every creature:" "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

From what the apostle says, we are not to expect any other gospel than that which they were sent to preach: "Though we or an angel from heaven preach any other gospel, than that which we have preached unto you, let him be accursed." And all Christians admit that Christ previous to his ascension established the principles of his gospel in the minds of his disciples; and if they with others had abided by all his precepts, which were delivered prior to his ascension, they would have been saved if another revelation had never been given, that is, they would have received eternal life. Indeed, the principles of the gospel were known at the very commencement of the church. Yet the revelations that the apostles received were of major importance, for their temporal salvation, and the advancement of the cause of God. But says one, if they understood, and had obeyed the gospel, what was the use of any more revelations? We will answer this question by asking another: for instance, a man takes an orphan and adopts him his son; after the ceremony of adoption is performed will he not, if a just parent, first instruct and give him a good education, and thus improve his mind; and when he has arrived to a mature age, give him directions and set him to work to perform that which he has for him to do? And now we ask, for what purpose did Peter, Paul, John, and many others of the apostles receive revelations? Most certainly God did not reveal another gospel; but he revealed to them many other things of importance; first, he directed them to a place of safety at the time Jerusalem was destroyed by the Roman army; second, he gave them instructions how to travel, and where it was his will that they should go to preach the gospel: for instance, the Lord knowing where the gospel could be preached with success, directed his servants to such places: for example, he said to Philip, "go and join thyself to the Eunuch's chariot:" the angel stood by Paul, saying, "come over to Macedonia and help us:" Peter falling into a trance saw a vision, and learned the will of God concerning the Gentiles receiving the gospel; and then being directed to go with the messengers of Cornelius. Third, he gave them the Spirit of revelation, or phophecy by which they obtained a knowledge of things to come; also to instruct the saints with all the glorious promises of the

first resurrection;—their reign on earth, and their reward in the Celestial Kingdom of Glory. These things were a comfort, joy, and consolation to them in the time of affliction, and persecution.

The apostles, John, Peter, and Paul, received many revelations after the gospel was preached, and many obeyed it and lived up to its requirements, and died rejoicing in hope of a glorious resurrection, which shows that the gospel was established, and they through an obedience to it had become the sons of God; and as they were doing the work of the Lord they received such instructions from him as were adapted to the work he had given them to do. The apostles by the Spirit of prophecy forewarned the saints of the rise of anti-Christ, and the great falling away. Yet all their revelations were not given to cause them to adopt some other doctrine, or gospel. Thus we discover that the object of new revelation from the time of the creation, till the sacred volume was closed, was to carry the purposes of God into effect. And tell me, O man! when did God ever do a work on earth without first revealing it to his servants, and when necessary employed them as instruments to do it? "Surely," says the prophet, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos, iii. 7. "Where there is no vision, the people perish; but he that keepeth the law, happy is he."—Prov. xxix. 18. Again, tell me! has the Lord yet any work to do on earth, or when the volume of inspiration was closed did he cease to be a God to give revelations, and work miracles? If he does not do any other work on earth, woe be unto the inhabitants thereof. But perhaps the testimony of John will now come with force to the mind of the reader: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Indeed, according to the testimony of the prophets the Lord has one of the greatest works to perform, as yet, that he has ever done since he spoke the word, chaos heard, and the world rolled into order.

It is plain from our Saviour's parable of the labourers, that God has had, and has yet works to perform in various ages of the world, which he has and will do by giving revelations, and empowering his servants to work miracles: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and he saw others standing idle in the market-place, and said unto them go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive."—Math. xx. 1-7.

It is probable that the term *hour* in this parable is a figure of a certain epoch, or age of the world; and the different hours, peradventure, has reference to different dispensations, or times when God hath commissioned his servants to do certain works: for instance, he called Adam, and the first patriarchs, which are represented by the householder hiring labourers early in the morning. Again, the calling of Noah, is represented by the third hour. Moses, Aaron, and others by the sixth; the apostles and elders, &c., by the ninth; and the calling of servants, and sending them into the vineyard of the Lord in the last days which is or will be the fulfilment of what John described concerning the angel that was to fly through the midst of heaven, is represented by the servants being called at the eleventh hour.

It is evident that the calling of labourers at the eleventh hour, has an allusion to a latter-day work; because the elapse of time, according to the parable, between the former dispensations, was greater than that between the eleventh hour, and the time of reckoning. Again, the fact that those who are called at the eleventh hour have to work but one hour, does not a little favour the idea, that the great work of God in the last days will be a short work. There have been many different times or dispensations, when the Lord called servants, and sent them to work in his vineyard, which we have not mentioned, or which were not represented by this parable: for the Saviour only mentioned some of the most prominent epochs in the history of the church, from the beginning to the time of the reckoning with all the servants of God, and when they shall receive their reward and reign with Christ on earth.

Having thus glanced at the object of revelations in various ages of the world—we will now leave this part of the subject.

It is reported, and many of the clerical order have concurred in stating that the Latter-Day Saints believe, and preach a new gospel; and the reasons why they make such a statement we conceive to be; first, because we believe that it is our privilege to receive revelations, as well as the former-day saints; and that we contend that revelations *have been* given, and men commissioned once more to preach the gospel; second, they have cherished the nonsensical, unscriptural, and unchristian-like idea, that another revelation cannot be given without revealing a new gospel. We are often troubled with individuals who come to us, accusing us of preaching another gospel. Many of the clergy accuse us of the same thing, and by so doing they display as much ignorance of the bible, and the design of revelation, as any set of men we could mention. The idea that a new revelation cannot be given without revealing another gospel, is in direct hostility to the whole tenor of the scriptures.

Now we positively deny that we preach any other gospel, than that which Christ, and the apostles preached. We make this statement to correct the public mind of the erroneous idea, that we preach another gospel.

(To be continued on 1st. page next number.)

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[NO. 5

THE OBJECT OF A CONTINUATION OF REVELATION.

(Continued from page 96.)

WE believe that it is our privilege to know the will of God concerning us, as well as it was the privilege of the former-day saints to know the will of God concerning them. Most unquestionably, the Lord never had a people on earth that he acknowledged to be his own, except he had inspired men among them. Some may ask, if he has not acknowledged many of the Christian societies to be his own. If he has, he has done it by revelation; but if he has given none since the days of the apostles, then he has not acknowledged any society to be his people: for he has no other way of doing it, but by revelation: “Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.” Where would be the justice in God to make known his will to his ancient saints, by giving revelations, and discovering to them future glories, and removing the intervening vail, and permitting them to gaze upon the hallowed throng of eternity; and also to receive a foretaste of the blessings of the world to come; and then exclude his saints of future ages, from the privilege of receiving such blessings. It is asserted that Christendom of the present age has so much more light, and knowledge than the former-day saints had, that they need no more revelation. We admit that this generation, with regard to arts, and sciences, are far in the advance of any former; but we deny that they have as much knowledge of the things of God as the ancients: for they saw visions, and obtained knowledge

from the Lord, and it is inconsistent for any person, who has never received a revelation, or seen a vision, to say that he has as much light and intelligence of the things of God as they. One vision of eternity, and future glories, will learn a person more than the reading of volumes. For instance, a man has twelve sons; would it be a just thing for him to admit six of the eldest into his presence, and to instruct, and bless them with gifts, &c.; and then exclude the other six from the privilege of entering into his presence; but leave them to trust to their own ingenuity, or economy for a living? Certainly, such a parent would be looked upon as being an unjust one. Would not the ideas of those who deny that it is our privilege to receive revelations (providing we believed them,) lead us to come to the same conclusion with respect to the justice of God? Astonishing inconsistency! Why not believe that God is the same yesterday, to-day, and for ever? Why believe that he gave revelations to the apostles; but that it is not the privilege of the people of God in the nineteenth century to receive them also? Surely, he that lacketh wisdom in this our day, can ask God, "who giveth to all men liberally, and upbraideth not; and it shall be given him." (See James, i. 5.)

Indeed, nothing could be more plain, and explicit from the bible, than that God has one of the most powerful, and majestic works to do in these latter-days, that he has ever done; and if the prophecies are true, miracles, and revelations will be given, such as will be adapted to the great work of God: for the gospel must be preached to all nations as a witness that the coming of the Lord is nigh.—Israel gathered, Zion built, and, in a word, the way prepared for the appearance, or second advent of the Messiah. But Oh! the deep rooted blindness, and superstition that is so interwoven with the traditions of so many who profess Christianity! why say that the day of miracles has passed by, and that we need no more revelations? Hath not the prophets declared that the last days shall be the greatest days for miracles, and revelations that ever was? We answer in the affirmative, which we will now proceed to prove—investigate, and learn from that which is strewed over the face of prophecy, what God has promised to do for his people in this our day and age of world. We will commence with the Book of Mormon and adduce scripture and reason to establish all the claims that it makes to inspiration, and antiquity.

INTRODUCTION TO THE SUBJECT OF THE BOOK OF MORMON.

Now reader we are about to enter into a full investigation, and detail of the claims that the Book of Mormon makes to inspiration, or divine origin, and adduce the testimony of the prophets that is in favour of such a work. But before we proceed to examine the scriptures upon this subject, we will remove some of the most prominent objections that are urged against the idea of a new revelation.

No sooner had the Book of Mormon made its appearance, than priests and professors, began to rage, Madam Rumour began with her poisonous tongues; epithet upon epithet, calumny upon calumny, was heaped upon the few that were first engaged in the cause; mobs raged, and the people imagined a vain thing; a general hue and cry was raised, and reiterated from one end of the country to the other, saying, 'this people are deluded,' 'they are impostors,' 'false prophets,' 'fanatics,' 'deceivers,'—'have nothing to do with them, for they preach a new gospel,' 'they have dug a new bible out of the earth,' 'they tell us something about the administration of angels.'—'Away with them,' 'do not let them preach in your houses'—'you will be deceived.' Indeed, the clergy have exerted their influence to put a stop to this work, the pen of the learned has been wielded in order to throw a mist of darkness over the principles we hold forth to the world; and in a word, the combined powers of earth and hell, have conjoined to overthrow it; the shafts of the wicked have been leveled against us, the drunkard and the swearer have caught the sound, and have joined with the professor in crying 'delusion,' &c. In the midst of this uproar our facilities for spreading the truth were somewhat limited; and had we the tongue of Michael the arch-angel it would have been as impossible for us to reason with the uproarious multitude, as it would have been for any man to reason with the Jews, while Christ was before Pilate, and they were crying, "away with him," "crucify him," "crucify him"; or for Paul to have reasoned with the Ephesians in the midst of the uproar, and their crying, "great is the goddess Diana of the Ephesians." Some that were engaged in the tumult,—opposing the work of God, &c., have stopped, and enquired what was the cause, or meaning of all this uproar; the reply of their conscience was, we know nothing about it—they resolved immediately to investigate the subject for themselves, and the result of their researches was their conviction, and conversion. Others who were free from prejudice, and party spirit, looked into these things as soon as they made their appearance among them; and thus the honest in heart are made to rejoice, and their hearts are swelled with gratitude to God for his condescension, in revealing his word to his people, and causing the light of heaven to dawn once more upon the benighted world.—Sending his heavenly messengers to commission men once more to preach the gospel to all the inhabitants of the earth. Also sending forth the Book of Mormon, which the prophets have said should be one of the instruments in the hand of God to commence the gathering of Israel—the establishment of Zion—that the way may be prepared for the second coming of Christ.—This work of God has rolled on with majesty, and with power; and tens of thousands have received the Spirit of God, which witnesses with their spirits that these things are true. But to the subject.

God always does his work in his own way, and at the same time to confound, and bring to naught the wisdom of the wise, and the

understanding of the prudent. Men have often marked out a path for God to walk in, and have paved it with their books of divinity, and opinions; but when God works, he works in his own way, he walks in his own path, his course is onward, and straight-forward; so much so that he frustrates all the works of men, and proves their plans to be foolishness with him.

The peculiarity of the works of God in various ages of the world, and also their being so different from what the world in their wisdom expected them, that they have ever been a stumbling-block to the wise, noble, and the learned. For instance, when the Lord commanded Noah to warn the Antediluvians of the flood, and to build the ark; but few believed him. And it may be, that they had never heard of such a thing as a flood; although they may have believed the revelations that Adam, Seth, Enos, Enoch, and others had; but the idea of a flood was something new and derogatory to their feelings. Perhaps they had no objections to Noah's preaching concerning the principles of righteousness; but the idea of his building an ark of such huge dimensions, was too preposterous an undertaking, according to their opinions: and perhaps they pointed the finger of scorn at him, and made this the principle objection to all his preaching. Surely, the building of the ark on dry land was something more marvelous for the capacity of man to digest, than that of the singular, and strange manner in which the Book of Mormon was brought to light. Christ said, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." People in the present age object to any thing new that appears out of the ordinary course of events, and urge their objections because of the singularity of it. The Sodomites had the same reason to object to the testimony of both Lot, and the angel, concerning the conflagration of their city. Those things were new, and altogether different from any thing that they had ever heard before.

Indeed, the Jews or the Israelites were in a habit of believing the revelations of their former prophets; but of stoning those that were contemporary with them, and reject their revelations, because they were new, strange, and different from those of their former prophets. For instance, the Jews persecuted Isaiah; but their children extolled his prophecies to the very heavens, and said, they would not have done as their fathers did; but at the same time, Jeremiah was in their midst, and they lifted their puny arm against him, rejected his prophecies, and cast him into the pit; because he predicted something new and strange. The Jews at the time of the incarnation of Christ lauded the wisdom of the former prophets; but stoned those that were then on earth, Christ said: "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the

children of them which killed the prophets. Fill ye up then the measure of your fathers."—Math. xxiii. 29–32.

The Pharisees and Sadducees, urged many objections against the idea that Jesus was the true Messiah, and thus brought the malice of the people upon his head. They declared they were Moses' disciples, and said they had Moses, and the prophets; but they scorned the idea of any person being Christ's disciple. They despised Jesus because of his humble birth; and because he chose illiterate men for his apostles; also because he associated with publicans, and sinners. He was the stumbling-stone, and rock of offence that the prophets mentioned. The apostle Paul says: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—1 Cor. i. 23. The minds of the learned Greeks with all their wisdom, was not sufficiently large for them to believe the resurrection of Christ. Indeed, no doctrine could have been more unpopular, than that of the resurrection of Christ was, in the days of the apostles. Paul says, the saints were called the filth, and offscouring of all things. They were despised by the noble, and scorned by the learned, martyrdom, imprisonment, banishment, and awful persecutions were the common fate of the believer. But in the course of time the prejudices of kings, and philosophers, that were so awfully excited before, began to wear away, and they began to look into these things, and at length the Christian religion was propagated by the authority of the Roman empire; the gospel, and the resurrection of Christ was now no longer considered a mystery. These things began to be popular, and it was considered an honour to a man to become a Christian. Persecution gradually died away until the believer was no more persecuted for believing in Christ; but the scene was changed, and the Mother church began to persecute the dissenters, or Protestants for heresy.

It has ever been a thing peculiar to the commencement of a particular dispensation, for God to send forth something that was a stumbling-block to the learned, and that appeared as foolishness to the noble. Therefore, we are not astonished that the Book of Mormon has become a stumbling-block to so many; and the fact that the learned, the wise of this world, and the professors of religion, are our vilest persecutors, and most inveterate enemies, does not discourage us, when we consider that Christ himself was a rock of offence to the Jews; and priests and professors, who made higher pretensions to holiness, than any other people on earth, were his most inveterate enemies: and the learned thought it all foolishness, and the poor and the meek of the earth, were the principle part that embraced his gospel. Perhaps, in the course of time the prejudices that are against the Book of Mormon will wear away, and it will not be considered so mysterious as what it is now. If this should be the case, of course the society will become popular, and if wickedness should continue on earth as it now is, then farewell to the spirit of humility, and pure and undefiled religion before God. But the Lord has said, that he will cut

his work short in righteousness, in the last days : therefore, as soon as these things are proclaimed to all nations, and Israel gathered ; the Lord will come : or before there will be time for these things to become popular among the learned of this world, wickedness will be destroyed. But there are several passages of scripture that are cited to, to countermand the idea of a new revelation, which we will now notice :—there are other objections which we will also notice.

Many assert that there was to be no more revelations after the days of the apostles ; and the following is quoted to prove it : “ *For I testify unto every man that heareth the words of the prophecy of this book, if any man shall ADD unto these things, God shall add unto him the plagues that are written in this book ; and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*—Rev. xxii. 18, 19. John in saying this, certainly had no allusion to any other book, or revelations, other than his Apocalypse. The New Testament, compiled as it now is, was not then in existence. Paul’s various epistles, at the time John was upon the Island of Patmos, were scattered among those to whom he directed them. And if he intended to convey the idea, that any man that should attempt to write any more by the inspiration of God, should be cursed ; he most unquestionably transgressed, and if his words are true, brought the curse upon his own head ; for according to historians he wrote his “ Gospel,” and three “ Epistles,” after he wrote his book of Revelations, and no one that believes the scriptures, disputes but what he wrote all his writings by inspiration. Mr. Fleetwood, in his history of Christ and his apostles writes thus : “ The greatest instance of St. John’s care for the souls of men, is in the writings he left to posterity ; the first of which in time, though placed last in the sacred canon, is his Apocalypse or Book of Revelation which he wrote during his banishment at Patmos. Next to the Apocalypse, in order of time, are his three epistles—the first of which is catholic, calculated for all times and places, containing the most excellent rules for the conduct of a Christian life, pressing to holiness and pureness of manners, and not to be satisfied with a naked and empty profession of religion.” “ The other two epistles are but short, and directed to particular persons ; the one to a lady of great quality, the other to the charitable and hospitable Gaius.” “ Before he undertook the task of writing his Gospel, he caused a general fast to be kept by all the Asiatic churches, to implore the blessing of heaven on so great and momentous an undertaking.” It is evident that John has reference to his own writings, because he uses the pronoun *this*, “ the book of *this* prophecy,” *this* relates to his Apocalypse, and to no other book. We have often heard people apply it, as though it had an allusion to the whole bible ; but we impute it to their ignorance of the common import of the language, and also their imbecility. It is inconsistent for any person to suppose that this saying debars God of

the privilege to reveal his word when he pleases. Again, it is incompatible with the language of the text to say that it has reference to adding to any book other than Revelation. If this proves that no person has a right to receive revelations, and that the curse of God, will follow them that attempt to write by inspiration, then by the same rule we will prove that all the prophets after Moses were cursed, or incurred the displeasure of God. Moses commanded thus: "Ye shall not *add* unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."—Deut. iv. 2. Thus Moses forbid any to add to his words. But notwithstanding this command the prophets wrote many revelations which added to the canon of scripture, or the common library of religious intelligence; but at the same time they did not add to Moses' commandments, or enlarge them, or in other words they did not encroach upon them. Each prophet wrote his own revelations; but interfered with no others. Solomon made a similar assertion: "Every word of God is pure: he is a shield unto them that put their trust in him. *Add* thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx. 5, 6. If we are authorized from this saying of John to reject all subsequent revelations then from Moses, and Solomon, we are authorized to reject the prophets.

Another passage that is applied as testimony to prove that there is no necessity for any more revelations, is as follows: "*And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*" 2 Tim. iii. 15. Says one, what necessity is there for any more inspired writings, seeing that there was enough in Timothy's day to make a man wise unto salvation? The New Testament writings were not in existence at the time Timothy was a child. The writings of John were not written until after Paul made this expression. It is evident that it was the Old Testament scriptures that were able to make Timothy wise unto salvation; and if we by this saying reject all revelations subsequent to those of the apostles, we certainly by the same passage will be under the necessity to consider the New Testament scriptures useless.

Again Christ said while on the cross, "*that all things were now accomplished, that the scriptures might be fulfilled.*"—John, xix. 28. Christ in saying this did not intend to convey the idea that the work of revelation was accomplished; for if he did, then the apostles were engaged in a superfluous work, that is, it was superfluous for them to receive, and write revelations after all was accomplished!

Some may opine that the following is proof, to countermand the idea of a continuation of revelation: "*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision*

and prophecy, and to anoint THE MOST HOLY.”—Dan. ix. 24. It is certain that Daniel here has an allusion to the close of the vision, and fulfilment of prophecy that relates to the first coming of Christ. But to say that there was to be no more prophecies, visions, &c., subsequent to the time that Christ was cut off for the sins of the world, is repugnant to the writings of the New Testament. Indeed, the Spirit of God was more generally diffused among the saints after the crucifixion than it was before, and instead of the gift of prophecy coming to an end, it was more generally bestowed upon the saints, and there were more prophets in the Christian Church, in primitive times, than there was at any time previous. That Paul both prophesied, and saw visions, no one disputes. John wrote a book of Revelation, and in it it is said: “And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings.”—Rev. x. 11. It is supposed by the majority of professors in Christendom, that when John concluded his writings the volume of inspiration was closed, and all was written that God ever intended that the human family should have, for say they, the canon of scripture is complete. But we contend that if God ever inspired his servants to write, their writings are of importance, and not to be hid in the labyrinth of darkness for ever. Indeed, if the bible itself is true, *it* is but a portion of the inspired writings that God intended for the world. The bible quotes more than twelve books, which are not to be found in it—most, if not all of which, were written by prophets or seers, whose inspiration the Bible itself acknowledges. We will here mention a few of them.

Book of Jasher,	<i>Joshua</i> , x. 13.
Book of the Acts of Solomon,	<i>1 Kings</i> xi. 41.
Book of Nathan the Prophet,	} <i>1 Chron.</i> xxix. 29.
Book of Gad the Seer,	
Book of the Prophecy of Ahijah,	} <i>2 Chron.</i> ix. 29.
Book of the Visions of Iddo the Seer,	
Book of Shemaiah the Prophet,	} <i>2 Chron.</i> xii. 15.
Book of Iddo the Seer,	

“Written in the story of the prophet Iddo.”—*2 Chron.* xiii. 22. If necessary we could produce quotations in the bible for several other books, some in the Old Testament, and some in the writings of the apostles referring to epistles, which are not to be found among the sacred writings. If so many books are left out of the bible, and yet actually quoted in it; there may have been hundreds of others of which we have no account. Where are the predictions of the prophets who prophesied in the camp of Israel at the time Moses exclaimed “Would to God the Lord’s people were all prophets”? Peter said: “Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—*Acts*, iii. 21. From this, we learn that all the prophets from Adam to Peter prophesied of this restitution; but we have the writings of but a few. Christ speaking of Abel called him

a prophet, and where are his predictions? In a word there is nothing in the scripture to justify any man in believing that there was to be no more revelations, and that it is repugnant to the will of God to receive any subsequent to the acknowledged sacred volume, or to disprove the Book of Mormon; but on the other hand there is an abundance of evidence in them, to convince every lover of truth, that God in the last days will add to the general library of religious intelligence, till the knowledge of God covers the earth, as the waters cover the sea—that no one will have it to say to his neighbour, know ye the Lord, for all shall know the Lord from the greatest unto the least. There is also sufficient evidence to prove that the Book of Mormon was to come to light in the last days, or another book of the same description, which we will now proceed to examine.

THE CLAIMS OF THE BOOK OF MORMON ESTABLISHED—IT ALSO DEFENDED.

THE Book of Mormon was found in the year of our Lord one thousand eight hundred and twenty-seven, in Ontario county, New York. Was translated and published in the year of our Lord one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the House of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, was commanded by the Lord to make an abridgement of their history, their prophecies and their doctrines, which he engraved on plates; and afterwards being slain, the record fell into the hands of his son Moroni, who being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise from God that it should be preserved, and brought to light in the latter-days, by the means of a Gentile nation, who should possess the land; and that it should be one of the instruments in the hands of God to commence his great work—the gathering of the House of Israel, and the establishment of Zion. This deposit was made about the year four hundred and twenty, on a hill then called Cumora, now in Ontario County, where it was preserved in safety, until it was brought to light by no less than the ministry of angels, and translated by inspiration: and the Great Jehovah bore record of the same to chosen witnesses, who declare it to the world. This translation was executed by Joseph Smith, who is a native of the State of Vermont, subsequently removed to Manchester, near the place where this record was deposited. But says the objector, there is so much marvellousness about this that my capacity is not able to digest it without substantial evidence. To this we say there is sufficient evidence both circumstantial, and scriptural, to establish the authenticity of the Book of Mormon. But to hasten.

We shall now proceed to prove ; first, from various relics of antiquity, that America has been inhabited by an enlightened people, far in advance of the savage state of the red men of the forest ; second, that they were a branch of the House of Israel ; third, that it was their privilege to receive revelations, and write them for the benefit of future generations ; fourth, by the predictions of prophets, that they were of the tribe of Joseph ; fifth, that they were to receive revelations, which were to be deposited in the earth to come forth in the latter times, and unite, in testimony, with the Jewish scriptures ; sixth, that the gathering of Israel will soon follow, or succeed the coming forth of this work. Having thus planned our work,—we will investigate each particular separately.

Now when the antiquarian traverses the Western wilds, he has the privilege to behold the relics of a once enlightened nation, who understood arts and sciences to some extent. He there can walk upon the ruins of once magnificent cities abounding in wealth and prosperity ; but now depopulated, and lying in heaps of massive ruins. And if he is onward with his researches—he gazes upon numerous forts, mounds, obelisks, and catacombs, which he marks with wonder and amazement. When he surveys the Southern part of North America—he there can feast his mind upon the works of antiquity until it is absorbed in contemplating the scenes of destruction that have come upon this nation of the dead, and leveled their cities in ruins. In Guatamala he can survey the ruins of a once splendid, beautiful, and populous city, perhaps as ever was on the globe ; (we allude to the city of Otolum near Pulenque,) and while wandering through these heaps of massive ruins, he beholds the remains of large temples, and palaces, which exhibit the work of human ingenuity. With a more close observation he discovers a fine display of architectural genius in the construction of these once splendid edifices. In viewing with more avidity still he beholds in these huge buildings the works of science—an immense quantity of hieroglyphics. Hence he no longer doubts but what America was inhabited by an enlightened nation anterior to its discovery by Columbus. While in the midst of these ruins, he reflects, he ponders upon the fate of cities, and empires. He reflects upon Babel, and the imaginations of the inhabitants of the plains of Shinar. One stroke of Omnipotence was sufficient to frustrate all their designs, and cause Babel to moulder in ruins. He thinks of ancient Thebes, that abounded with so many splendid edifices, and whose inhabitants boasted of their intelligence, and supposed it to be the queen of cities ; but no sooner had it risen to the zenith of its glory, than the Great God showed that his power was greater than that of man, by causing it to be crushed to ruins ; and thus remain a monument of wonder for future ages. He thinks of the once mighty city of Babylon, which was so powerfully fortified ; but as soon as it had ascended to the height of its grandeur, and its inhabitants been the means of humbling the pride of other nations, the God of Israel raised

up another nation to humble their pride and bring them to naught—at length the city was destroyed. Thus by the power of the Omnipotent God Babylon was destroyed and left in ruins, and hid in obscurity that its exact place of location is not known to the present generation. He thinks of Jerusalem the place which God chose to have a magnificent temple built in honour to his name, the land of Christ's nativity, the place where angels ministered to the prophets, and where much of the sacred volume was written. Once called the holy city; but God has abandoned it for centuries past: and the romantic scenery of its lonesome ruins, and evacuated suburbs, first strikes the eye of the traveller; and the dreariness of its adjacent valleys constrains him to cry out, surely, there is a God that ruleth, and when a nation keeps his commandments they prosper; but when they transgress he brings destruction upon them. He also thinks of Rome, once the queen of cities; but now in ruins.

After reflecting upon the scenes of antiquity in the Old world, his mind again settles upon those of the New. He then bursts forth from his soliloquy, and exclaims unto his comrade, I see here standing monuments of refinement, and arts to a degree of perfection; and the beautiful walks where the fair sons and daughters of a powerful nation, prided and amused themselves in viewing the beautiful works of the city; but now they are no more, and no one is left to tell their origin, and how they were destroyed. Surely, there is an Omnipotent God that reigneth, both in heaven, and on earth. He can raise up kingdoms, and suffer them to sway their sceptres over all the earth, and when they have airsen to the very zenith of their glory, and exhausted their wisdom in fortifying their cities, He has come out of his hiding place, and with one stroke of his power, He has caused empires to tremble and totter to pieces, and their cities to be leveled to the earth, and to become wild desolations—howling wildernesses, places for wild beasts.

After viewing these works of antiquity he is anxious to learn their origin: for which he searches for something that will disclose the secret—but in vain. Again he hears of the discovery of some other city with numerous writings, or inscriptions on stones; at this he takes new courage and sets out for the place, hoping to find something that will divulge the secret.—Vain hope—He sinks in despair; his mind is still left in the wide field of conjecture, doubt and uncertainty. He cries out and says, as yet we must ask in vain, who were the founders of these cities of the dead? Alas! their names have faded into oblivion. The remembrance of their deeds remains not even in tradition or legendary song. Oh! that some mighty genius like that of Belzoni would arise and remove from these cities of the world called new, the veil that conceals their origin. But stop, kind reader didst thou know that one mightier than Belzoni has removed the veil—broke the long silence and made known the origin of this people. Yes Jehovah who is the revealer of secrets has devulged this secret—the light of heaven

has dawned with its refulgent rays—the angel of God directed to the place. In Cumora's lonely hill it was concealed—the meek rejoiced and the poor among men tuned their joyful lyres—heaven reechoed, back the same. But to proceed.

To prove the foregoing statements with regard to American antiquities, we extract the following from different authors. First, Rev. A. Davis in his lecture on the discovery of America by the Northmen says: "The ruins of a city in Central America are among the most striking of such. This city, called Palenque (the name of a town not far off: other antiquarians call it Otolum) lies two hundred and fifty miles from Tobasco, lat. about 15° N." "And there were discovered not such buildings as those erected by the Druids, of rough and misshapen stones; but such as those in which kings dwell—built of *hewn* stones. The appearance of these ruins shows a nation once existed there highly skilled in mechanical arts, and in a state of civilization far beyond any thing that we have been led to believe of the aborigines, previous to the time of Columbus. A distinguished antiquarian of New York has received from this city a beautiful specimen of the fine arts—an idol of pure gold. This has emphatically been called the Thebes of America. In surveying its ruins, the traveller is led to believe that it was founded at as early a period as the renowned cities of Egypt.

How immense this city! It is supposed to have been sixty miles in circumference, and that it contained a population of nearly three millions. Great were its commercial privileges—even now the broad and beautiful Otolum rolls along its desolated borders." "One of the principal structures revealed to the eye of the antiquarian is the *teaculi* or temple. Its style of architecture resembles the Gothic. It is rude, massive and durable. Though resembling the Egyptian edifices, yet this and the other buildings are peculiar, and are different from all others hitherto known. The entrance of the temple is on the east side by a portico more than one hundred feet in length, and nine feet broad. The rectangular pillars of the portico have their architraves adorned with stucco work of shields and other devices." "The antiquity of this city is manifest not only from its nameless hieroglyphics and other objects; but from the age of some of the trees growing over buildings where once the hum of industry and the voice of merriment were heard. The concentric circles of some of these trees were counted, which showed that they were more than nine hundred years of age." "The antiquities of America spread from the great lakes of the North and West to Central America, and the Southern parts of Peru on the South; from the Alleghany Mountains on the East, to the Rocky Mountains on the West, and even from the Pacific to the Atlantic Ocean."

The following is an extract from Priest's history of American antiquities. Speaking of the before mentioned city he says: "This account which partly describes the ruins of a stone city seventy-five miles

in circuit (length 32 English miles, greatest breadth 12 miles,) full of palaces, monuments, statues, and inscriptions: one of the earliest seats of American civilization about equal to Thebes of Egypt, and well calculated to inspire me with hopes that they would throw a great light over American History, when more properly examined." We might multiply a catalogue of extracts from different authors upon this subject; but we forbear, believing that enough has already been said to convince every candid mind that America has been inhabited, previous to its discovery by Europeans, by an enlightened and civilized race of people. However, if any one should wish to learn farther concerning the antiquities of America, we recommend him to A. Davis' "Discovery of America by the North-men." J. Priest's "American Antiquities," Mr. Hill's Do.; and Baron Humboldt's "Travels in South America."

It is evident from the following extracts that the aborigines of this continent are descendants of the House of Israel. But lest the reader should misunderstand, we will here state, that the Book of Mormon professes to have been written by a nation that has been destroyed; but they, and the present race of Indians were of the same origin, or sprung from the same father; therefore, when we prove the one to be a branch of the House of Israel, we prove the other to be of the same origin.

First, says Mr. Boudinot: "It is said among their principal or beloved men, that they have it handed down from their ancestors, that the Book which the white people have, was once theirs: that while they had it they prospered exceedingly, &c. They also say, that their fathers were possessed of an extraordinary Divine Spirit, by which they foretold future events, and controlled the common course of nature; and this they transmitted to their offspring, on condition of their obeying the sacred laws; that they did by these means, bring down showers of blessings upon their beloved people; but that this power for a long time past had entirely ceased." Colonel James Smith, in his Journal while a prisoner among the natives, says: "They have a tradition, that in the beginning of this continent, the angels, or heavenly inhabitants as they call them, frequently visited the people, and talked with their forefathers, and gave directions how to pray."

Mr. Boudinot, in his able work, remarks concerning their language: "Their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of a serious attention has most of the peculiarities of that language; especially those in which it differs from most other languages. There is a tradition related by an aged Indian, of the Stockbridge tribe, that their fathers were once in possession of a sacred Book, which was handed down from generation to generation, and at last *hid in the earth*, since which time they had been under the feet of their enemies. But these oracles were to be restored to them again; and then they would triumph over their enemies and regain their an-

cient blessings, together with their rights and privileges." Mr. Boudinot, after recording many traditions similar to the above, at length remarks: "Can any man read this short account of Indian traditions, drawn from tribes or various nations; from the West to the East, and from the South to the North, wholly separated from each other, written by different authors of the best character, both for knowledge and integrity, possessing the best means of information, at various and distant times without any possible communication with each other; and yet suppose that all of this is the effect of chance, accident, or design, from a love of the marvellous or a premeditated intention of deceiving, and thereby running their well established reputation? Can any one carefully, and with deep reflection, consider and compare these traditions with the Ten Tribes of Israel, without at least drawing some presumptive inferences in favour of these wandering natives being descended from the Ten Tribes of Israel?"

The following is extracted from Priest's American Antiquities: "Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, Mass., gave the following account: that in 1815, he was leveling some ground under and near an old wood shed standing on a place of his, situated on an *Indian hill*. He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness. He perceived it had, at each end, a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house, and threw it into an old tool box." "After some time, he thought he would examine it; but in attempting to cut it, found it as hard as bone: he succeeded however in getting it open, and found it was formed of two pieces of thick raw-hide, sewed and made water tight with the sinews of some animal, and gummed over; and in the fold was contained four folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbours coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge, where they were examined, and discovered to have been written with a pen, in *Hebrew*, plain and legible. The writing on the three remaining pieces of parchment were quotations from the Old Testament. See Deut. vi. 4-9, Deut. xi. 13-21, Ex. xiii. 11-16, to which the reader can refer, if he has the curiosity to read this most interesting discovery."

It is evident from the foregoing that the ancient inhabitants of America, together with the present race of Indians, are a branch of the House of Israel, which we infer from the peculiarity of their traditions, and the singular fact that a writing was found written in the *Hebrew*.

There are various other accounts of American Antiquities that we

might insert; but we pass by them in order to hasten to the field of prophecy, knowing that the testimony of prophets, who wrote by the inspiration of God, is better than tradition, or the testimony of uninspired men.

That America has been inhabited by an enlightened nation anterior to Columbus, no one that has the slightest acquaintance with American antiquities disputes; but the question arises in the mind whether or not, they had the privilege to receive revelations direct from God, which is a thing that can be determined in no other way, but by the sacred scriptures.

The apostle Paul said; "*And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, AND FIND HIM though he be not far from every one of us.*"—Acts, xvii. 26, 27. From the above we learn that God has decreed that men should dwell on all the earth; of course America not excepted, and that it was, and is the privilege of all nations to call on his name, or feel after him and find him. And now we ask, if men have found God, how did they do it? The answer is, by revelation: "For after that, in the wisdom of God, the world by wisdom knew not God." But this part of the subject is plain; and if it was the privilege of the ancients of this land to receive revelations, they certainly had the liberty to write them; and their knowledge of science shows that they had power to do it: and of course, if written by inspiration, it would be sacred scripture, as much so, as though it had been written in Asia. We would just as soon believe revelations given in America, providing we could be persuaded that they are of divine origin, as we do those written among the oriental nations. There is no difference; for God is the same, and he is just as near to one part of the globe as another. Again, it is not improbable but that the ancients of this continent kept a record of their national affairs; if they did not, they were different from other nations who were not any better skilled in science than they were. Indeed, we are led to infer from the numerous hieroglyphics, and writings that they were in the habit of writing much, if not, a history of their national affairs. The accounts of large temples evidently places of worship, together with the fact that Hebrew writings have been found, gives us a clue to the origin of this people: and thus, after wandering through the field of conjecture and doubt, light now begins to dawn equal to that of twilight; and the veil that has covered these things in mystery begins to rend. But reader, do not stop here; let us be onward in our march, and pursuit of knowledge upon this subject, until the day star arises, and we immerge forth into the light, and learn who built these cities of the dead, and whose fingers have so curiously marked these temples with various inscriptions that have so much puzzled the antiquarian. But says one, where shall I go? from whence shall I obtain the information? Let the testimony of prophets, and patriarchs speak, and let us believe.

Now it was customary with the ancient patriarchs to call their children together, previous to their death, and bless them with a patriarchal blessing. Jacob whom the angel named Israel was a distinguished patriarch; hence he called his sons to him before his decease, and blessed them, and predicted what should befall their posterity. But it will be remembered that the birth-right, in case there was no transgression, lawfully belonged to the eldest son. But because of the transgression of Reuben the birth-right fell to the sons of Joseph; hence it is written: "Now the sons of Reuben the first-born of Israel; for he was the first-born; but, for as much as he defiled his father's bed his birth-right was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birth-right. For Judah prevailed above his brethren, and of him came the chief ruler: but the birth-right was Joseph's."—1 Chron. v. 1, 2. The blessings that were conferred upon the sons of Joseph, and prophecies concerning their posterity, are recorded in the xlvi of Genesis. First, Jacob said to Joseph: "Now thy two sons, Ephraim and Manasseh, which were born unto thee in Egypt, before I came unto thee, are mine: as Reuben and Simeon, they shall be mine." Thus they had the blessing of the birth-right conferred upon them, or in other words, Jacob conferred his particular or choicest blessing upon them; and it will be remembered that those to whom the birth-right belonged were entitled to the particular, or choicest blessing. "And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my father Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the angel which redeemed me from all evil, bless the lads; *and let my name be named on them*, and the name of my fathers Abraham and Isaac; **AND LET THEM GROW INTO A MULTITUDE IN THE MIDST OF THE EARTH.**" From this we learn that Ephraim and Manasseh were to grow into a multitude in the midst of the earth, and Jacob's name was to be named upon them. Therefore the prophets made a distinction, and distinguished the tribes of Ephraim and Manasseh, by saying, the *House of Jacob*; and the other tribes by the *House of Israel*. However, sometimes all were included under the one head. "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so my father for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, **AND HIS SEED SHALL BECOME A MULTITUDE OF NATIONS.**" Put the latter part of this quota-

tion with the one before it, "AND LET THEM GROW TOGETHER INTO A MULTITUDE IN THE MIDST OF THE EARTH," and we discover that Ephraim, and Manasseh were to become a multitude of nations in the *midst of the earth*. "And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh; and he set Ephraim before Manasseh. Thus they had the choice blessing of Jacob; and after that, when any one of the children of Israel prayed for his friend and blessed him, he said: "God make thee as Ephraim and Manasseh," believing that no greater blessing in time, could be conferred upon him.

Jacob blessed Joseph as follows: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed *above* the blessings of *my* progenitors, UNTO THE UTMOST BOUND OF THE EVERLASTING HILLS: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."—Gen. xlix. 22–26. First, we learn from the above quotation that Joseph was a fruitful bough by a well, whose branches were to run over the wall. This was spoken no doubt to suit the capacity of the ancient oriental nations, who considered the sea as a *wall* that hemmed in the land, or Eastern continent: for this reason *it* may be read with propriety "*over the sea.*" Second, the blessing that Jacob blessed Joseph with prevailed above the blessing of his progenitors, unto the utmost (farthest off,) bounds of the everlasting hills. Jacob's progenitors were Abraham, and Isaac; and their blessing upon him, as far as an earthly inheritance was concerned, was the land of Canaan; but Joseph's was to prevail above *this*, or extend to the utmost bounds of the everlasting hills.

Now reader imagine yourself standing in Egypt where Jacob then stood, and then search for the utmost bounds of the everlasting hills, and you will find them in America. Match this prophecy concerning Joseph, "his branches (prosterity) shall run over the wall," and reach unto (or inherit,) "the utmost bounds of the everlasting hills," with that of Ephraim, and Manasseh, "let them grow together into a multitude of nations in the midst of the earth," and we find that they were to inhabit the farthest off land from Egypt, and there become a multitude of nations.

Now the scriptures cannot be broken, therefore, these predictions must apply to America, for the most obvious reason, they cannot be applied with any propriety to any other land. And let the world search from one end of the earth to the other, and they will not find

a multitude of nations, who have sprung from Ephraim, and Manasseh, unless they find them in America. They may search Asia, Europe, and Africa, and they will not find them; that is, a multitude of nations inhabiting a land to the utmost bounds of the everlasting hills. But here is an almost boundless country, which was secluded from the Old World, and inhabited by a race of men evidently of the same origin, although as evidently divided into many nations. Hosea speaking of the children of Ephraim says, "when the Lord shall roar, then the children (of Ephraim) shall tremble from the *West*." Thus admitting that the ancients of America, together with the present race of Indians are the descendants of Joseph, the prophecies concerning his posterity have been fulfilled to the very letter. And as the birth-right fell to his sons; consequently, their blessings with regard to an earthly inheritance excelled those of their brethren. It is evident also from what Moses said, that the blessing of Joseph, with regard to an earthly inheritance, was greater than those of his brethren: "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."—Deut. xxxiii. 13-16.

Christ said: "I am not sent but unto the lost sheep of the House of Israel."—Math. xv. 27; and speaking to the Jews he said: "And *other* sheep I have, which are not of this fold: *them* also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."—John, x. 16. He could not have alluded to the Gentiles as being his other sheep which were not of the same fold with the Jews, because he personates himself as being the one to go and bring them. The Book of Mormon says, that Christ after the resurrection visited the people on this continent, and established his gospel among them, which indeed, was a remarkable fulfilment of this singular saying of Christ. The prophet speaking of the conversion of the House of Israel in the last-days says: "*From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering.*"—Zeph. iii. 10. If we stood on the land of Canaan where this prophet stood, and then should set out in search of a land beyond the rivers of Ethiopia, we would pass through the Barbary States, formerly called Ethiopia, and over the rivers of the same country; but as soon as we should get beyond them, we would come to the Atlantic Ocean, and if we should still pursue our journey, we would come to America—a land beyond the rivers of Ethiopia, and here find a branch of the House of Israel—the Red men of the forest. Zepheniah continues his predictions, verse 11th: "For I will take away out of

the midst of *thee* them that rejoice in thy pride; and *thou* shalt no more be haughty because of mine holy mountain." It is a peculiar trait in the character of the Western Indians to be haughty—but they shall be so no more, because God will send his truth unto them, and establish his Zion, and they will rally around his standard. From what has been said, the reader will discover that the land of America is a promised land to the tribe of Joseph, as much so, as Canaan to the House of Israel in general; and we might refer to many other passages of scripture which are corresponding testimony in favour of the same; but brevity admonishes us to hasten.

The point at issue is, whether or not the ancients of this land received revelations; and if they did, whether or not, they were to be preserved to come to light in the last days. But, "to the law and the prophets, if a man speak not according to this word, it is because there is no light in him."

Jacob said while blessing Joseph: "Even the God of thy father, who shall help thee; and the Almighty, who shall bless thee *with blessings of heaven above,*" &c. Now we ask what may be called the blessings of *heaven*, or the choice blessings of God? Surely, the precious blessings of heaven are his word, Spirit, revelations, administration of angels, gospel of Christ, &c. Moses prophecies of the same; "Blessed of the Lord be Joseph's *land* [America] for the precious things of heaven." The posterity of Joseph, the prophets have said, while dwelling in Palestine were rebellious, following after other gods; therefore, it was in this land that they have been blessed with the precious things of heaven. Hosea puts this matter beyond successful contradiction; the Lord speaking through him of Ephraim, says: "I have written to him the great things of my law; but they were counted as a strange thing."—Ho. viii. 12. The Book of Mormon is counted a strange thing to this day.

Now if this people received revelations, and had inspired writings among them, we have reason to believe from what David says, that God has preserved them to come forth in the last days to help fill up the measure of knowledge, that it may cover the earth as the waters cover the sea. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt *preserve them from this generation for ever.*"—Ps. xii. 6, 7. Thus if they had inspired writings, they were to be preserved, not in oblivion for ever, but to come to light; for said Jesus: "For nothing is secret, that shall not be made manifest; neither any thing hid that shall not be known and come abroad."—Luke, viii. 17.

It is evident from the following that this writing of the tribe of Joseph, was to come forth, and be united with the Jewish scriptures: "The word of the Lord came again unto me saying, moreover, thou son of man, take thee one stick and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and

write upon it, for Joseph *the stick of Ephraim*, and for all the House of Israel his companions : and join them one to another into one stick ; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not shew us what thou meanest by these ? Say unto them, thus saith the Lord God, behold, I WILL TAKE THE STICK OF JOSEPH, WHICH IS IN THE HAND OF EPHRAIM, and the tribes of Israel his followers, and will put them with him, EVEN WITH THE STICK OF JUDAH, AND MAKE THEM ONE STICK, and they shall be one in mine hand.”—Eze. xxxvii. 15–19. It anciently was customary with the Jews to write their writings upon parchment, and roll them upon sticks ; hence they used the term *the stick* of the law, the *stick* of Isaiah’s prophecy, &c. The Jews use the term to this day. Therefore, nothing can be more plain than the above prophecy : there is presented two sticks with writings on them, the one to Ephraim, or Joseph, the other to Judah. That of Ephraim was to be brought forth by the Lord to unite with that of Judah, and they were to become one in his hand, or agree in testimony. It is plain that the stick with the writing upon it for Judah was a figure or sample representing the Old and New Testaments, or Jewish scriptures ; and it is equally evident that the one for Ephraim has no allusion to them ; but to a writing that was to be brought forth by the power of God just in time to gather Israel. The Jewish scriptures were not written by the tribe of Joseph ; therefore, this writing for Ephraim has reference to a separate work from the Old and New Testaments ; although agreeing in testimony : and it was to be brought forth, or united to them by the power of God. But says the objector, this prophecy can be otherwise explained, and shown to have been fulfilled a long time previous to this. We deny that it can be with propriety explained in any other way, or shown to have been fulfilled at any time previous. The following verses of the same chapter settles this point : “ And say unto them, thus saith the Lord God, behold, I will take the children of Israel *from among the heathen whither they be gone and will gather them on every side, and bring them unto their own land ; and will make them ONE nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them ; so shall they be my people, and I will be their God. And David my servant shall be king over them : and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them.”*

Now reader go to the land of Canaan, and if you find the tribes of Israel gathered upon that land no more to be divided into two nations for ever, living without sin, and a David reigning over them, then we will admit that this prophecy is fulfilled ; but if you do not find them

in this situation, then with us you will irresistably come to the conclusion that its fulfilment is in the future ; that is the gathering of Israel ; —but this writing was to come forth as one of the instruments in the hands of God to gather Israel : consequently it is one of the antecedents. And now we testify that the Book of Mormon has come forth in fulfilment of this prophecy concerning the uniting of the two sticks or writings ; and that it is a record of the descendants of Joseph upon this continent.

David is very plain upon this subject, speaking of the gathering of Israel, and the great work of God in general in the last days, says : “ Mercy and truth are met together, righteousness and peace have kissed each other. *Truth shall spring out of the earth*, and righteousness shall look down from heaven. Yea the Lord shall give that which is good : and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps.”—Ps. lxxxv. 10–13. Christ praying for his disciples said : “ Sanctify them through thy truth—thy word is truth. From these we learn that the word of the Lord was to spring out of the earth, while righteousness looks down from heaven. The next thing that was to follow was Israel set in the way of his steps partaking of the blessings of the land. The Book of Mormon, as we have before mentioned was deposited in the earth, and we believe that it has come to light in fulfilment of this prophecy.

We will now turn to the xxix of Isaiah ; and from that we shall learn that a book was to come forth precisely like the Book of Mormon ; but before we commence let us examine what the prophet had in view. In the xxviii, he exclaims as follows : “ For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong : for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” Thus having his eye fixed upon this great work of God, as the prophetic vision rolled before his mind, he saw intervening things, which he also used as a comparison, as follows : “ Woe to Ariel, to Ariel, the city where David dwelt ! add ye year to year ; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow : and it shall be unto me as Ariel.” According to the particular construction of the above, the word *it* does not stand for Ariel ; but for some other city or nation ; that was to be destroyed with a like destruction, as Ariel. It is not improbable, but that the prophet had reference to the Ephraimites, mentioned in the 28th chapter, whom he said were drunkards, “ whose glorious beauty is a fading flower which are on the head of the fat valleys.” This no doubt has an allusion to the Ephraimites dwelling in the various valleys of America, whose particular failings since the time the Lord withdrew the greater portion of his Spirit from them, have been rioting, drunkenness, &c. The prophet

mentions the destruction that was to come upon them: "Behold, the Lord hath a mighty and destroying one, which, as a tempest of hail and a destroying storm," &c. "The crown of pride, the drunkards of Ephraim, shall be trodden under feet." The Book of Mormon gives a full account of this destruction, which was similar to that the prophet described that came upon Ariel. Hence he says: "And thou shalt be brought down, and shalt speak *out* of the *ground*, and thy speech shall be *low out* of the *dust*, and thy voice shall be, as of one that hath a familiar spirit, *out* of the *ground*, and thy speech shall whisper *out* of the *dust*." This cannot have reference to the destruction of Ariel, or the city where David dwelt: for the speech of the Jews has never whispered out of the ground, or from low out of the dust; but the ancients of America have been visited with destruction, and as we have before quoted, "trodden under feet," their writings, revelations, or their speech has been buried in the earth; but strange to tell, it has come forth, or whispered out of the dust. But to hasten:

The prophet resumes the subject, and mentions the particular destructions that were to come upon Ariel, and says: "And the multitude of all nations that fight against her and her munitions, and that distress her, shall be as a dream of a night vision." The Romans when they destroyed Jerusalem supposed that it never would be built again; but all their thoughts of obliterating the name, were like those of a dream; for God shall cause the city to be reared again. He then turns the subject and prophecies of the latter-day work of God: "It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint and his soul hath appetite: *so* shall the multitude of all the nations be that fight against mount Zion." From this we learn that those who fight against Zion, or the work of God in the last days, shall be visited with like destructions that Ariel was;—such as the sword, with thunder, earthquakes, tempests, and with fire; and when they shall make efforts to destroy Zion, and think to put a stop to the progress of the work of the Lord, all their thoughts and efforts shall comparatively be like dreams. This Zion here mentioned no doubt is what the prophet alluded to where he says: "The Lord will do his work, his strange work; and bring to pass his act, his strange act;" and the destruction that is to come upon those that fight against Zion, is the "consumption determined upon the whole earth." But says one, this Zion is synonymous with Ariel. If it is, then the prophet uttered incomprehensible nonsense: for in the first place he speaks of Ariel as being the object of a destruction; second, the nations that fight against Zion were also to be the objects of destruction, and not Zion.

The following establishes the idea that this Zion is a latter-day work: "But thou, O Lord, shall endure for ever, and thy remembrance unto

all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof;" "When the Lord shall build up Zion he shall appear in his glory."—Ps. cii. 13–16. It is plain from the scriptures that the Lord has not yet appeared in his glory in fulfilment of this prophecy; for when he will appear in his glory, he will be accompanied with his saints and angels: therefore, Zion is not yet built. Furthermore all the Zion that ever was established at Jerusalem was in existence at the time David composed this Psalm. But he says: "This shall be written for a generation to come; and the people which shall be created."—Isaiah, lx, speaking of the building of Zion, describes the materials that are to be used: for instance, such as the Pine-tree, Fur-tree, &c. He also says: "For the nation and kingdom that will not *serve thee* shall perish; yea, those nations shall be utterly wasted." Some have supposed that the prophet here alludes to heaven; but we cannot receive such an idea, because he says, that the ships of Tarshish shall bring the people from far, and their gold and silver with them, to beautify the Lord's sanctuary. Men do not go to heaven in ships neither do they take their gold or silver with them!! He further adds: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; the sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Thy people also shall be all righteous*: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." The above is so plain that it needs no comment whatever.

It is certain from the reading of the prophets that they all looked forward with joyful anticipations to the time when God should set his hand the second time to gather his people Israel from among the heathen, and from the North countries, and elsewhere; and when he will establish his Zion for the Millennium, and cause the walls of Jerusalem to be reared again, to the joy of the saints. Indeed, the prophets have said, that Zion and Jerusalem shall be places of deliverance at the time the judgements of God shall go forth among the nations. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel, ii. 32. But to return to the subject of the Book of Mormon.

Isaiah after clearing the way before him by describing the establishment of Zion, or the great work of God, and the manner that those who mock, or oppose it, shall be destroyed, describes the generation in which it will commence; he then particularizes the instrument

that God would bring forth as the antecedent to prepare the way. Hence, he breaks out with the following words: "Stay yourselves, and wonder; cry ye out and cry: they are drunken, but not with wine; they stagger but not with strong drink." When was there ever a time that men staggered more at the promises of God than they do at the present time? "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Surely, darkness covers the earth, and gross darkness the people. When Christ was on earth there were some few inspired men: for instance John the Baptist, Simeon, &c.; but since the apostacy prophets, and seers have been covered; therefore, he has reference to a generation, or generations, after the beginning of the Christian era, and of course to some one as late as the present; therefore, he says: "*And the vision of all (the one that shall first salute their ears) is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee; and he saith, I cannot; for it is sealed.*" When the Book of Mormon first came to light, words or characters were copied from the plates which contained the original, and sent to learned men; but they said, they could not fully decipher them: "*And THE BOOK is delivered to him that is not learned, saying, read this I pray thee: and he saith I am not learned.* Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now we testify that this prophecy has been fulfilled in the coming forth of the Book of Mormon, and if *it* is not the right book, then another one must come forth in the same way, and exactly like it. That it was to be a latter-day work, is evident from the following: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?" Lebanon is not yet turned unto a fruitful field; but after this work was to come to light, it was to be but a little while before it should be: "And in that day shall the deaf hear *the words of the book*, and the eyes of the blind shall see out of obscurity, and out of darkness."

(To be continued.)

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“WHEN GOD WORKS WHO CAN HINDER?”

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[NO. 6

THE CLAIMS OF THE BOOK OF MORMON ESTABLISHED—IT ALSO
DEFENDED.

(Continued from page 120.)

THESE with the following, are the effects that this book was to produce: “The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. *They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.*” According to the above, it was to be but a little while after the book came forth, before the terrible one [Satan] should be brought to naught. He is not yet brought to naught; therefore, the appearing of the book was a work of as late a date as the nineteenth century. The house of Jacob shall not now be ashamed, or in other words they will be brought to a knowledge of the truth, and no more be degraded, cast off, or made ashamed, because of their transgressions. This corresponds with what Ezekiel says about Israel after the two sticks were to come

together. "They also that erred in spirit shall come to understanding," &c. Since the appearance of the Book of Mormon many thousands that were blinded by sectarian doctrines, and erred in spirit, have been made to rejoice in God: for they have come to a correct understanding of the principles of righteousness. But says one, what is the use of this book, admitting it is true?—We answer, first, it brings to light an important history before unknown to man; second, it reveals the origin of the American Indians; third, it contains important prophecies, yet to be fulfilled, which immediately concern this generation; fourth, it contains much plainness in regard to points of doctrine, inasmuch that all may understand, and see eye to eye, if they take the pains to read it; fifth, it helps to fill the measure of the knowledge of God, that it may cover the earth as the waters cover the sea.

Now reader, we have said much about the tribe of Ephraim, and that the Book of Mormon, to use Ezekiel's words, is the "stick of Joseph in the hands of Ephraim;" and it is plain from the prophets that the Lord has chosen the tribes of Ephraim, and Judah, to be instruments in his hands to perform great works. Christ was of Judah, and the apostles were chiefly of the same tribe. They have performed their work, namely, preached the gospel to the nations of the earth, and written much by inspiration;—but God has sent forth some of the writings of the tribe of Ephraim, or Joseph, and he will yet make instruments of them to gather Israel; and help prepare the way for the Millennium: therefore, it is reasonable for us to look for their writings: for, according to Isaiah they were to have an abundance of them; speaking of the Ephraimites, he says: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."—Isa. xxviii. 13. David says by the word of the Lord: "Ephraim is the strength of mine head; Judah is my law giver."—Ps. lx. 7. Moses says: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together from the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. xxxiii. 17. Now the children of Joseph, or Ephraim never have been the instruments in the hands of God to gather in the people from the ends of the earth; but according to the above they will yet do it. Jeremiah is very plain on this subject: "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the North country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with suppli-

cations will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, *and Ephraim is my first born*. Hear ye the word of the Lord, O ye nations and declare it in the isles afar off; and say, he that scattereth will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord.”—Jer. xxxi. 6–12. First it is said, in the above that the watchmen of Ephraim shall cry to the people, saying, “arise ye let us go up to Zion;” second, it is said that the children of Israel shall be restored; third, when they are restored, Ephraim shall be the Lord’s first-born. Ephraim was the second son of Joseph, and Joseph was the eleventh son of Jacob; therefore, this birth has reference to the Ephraimites, first of all the tribes receiving the gospel—being born of God. Therefore, it is perfectly consistent with reason, for their writings to come forth to assist in this work of gathering.

Jeremiah connects the following with this work: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;” “And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. xxxi. 31–34. Isaiah speaking of their restoration, and the everlasting covenant that the Lord will make with them, says: “And their seed shall be known among the Gentiles, and their offspring among the people.”—Isa. lxi. 9. Now we ask, can any one tell whether the American Indians are of Israel unless by revelation from God? This was a hidden mystery, which was necessary to be revealed in time for their gathering.—But enough is already said upon this part of the subject.—There is an abundance of collateral evidence in favour of this work, such, as the predictions of the prophets concerning the *ensign* that God will rear for the gathering of Israel; “setting his hand the second time to recover them,” &c., which we shall hereafter notice under another head.

We will also for the satisfaction of the reader give a brief history, as recorded in the Book of Mormon, of the ancients in America—How they came here—Their prosperity—Some of their teachings—Some of their prophecies, and their fulfilment—Their destruction—The depositing of their records—The manner in which the Book of Mormon was discovered and brought to light—The testimony of several who testify to its truth—O. Cowdery’s Letters, embracing the life and character of Joseph Smith, and some of the most important incidents connected with the establishment of the work of God in this our day and age of the world, &c., &c.

HISTORY OF THE ANCIENTS OF AMERICA, AND ALSO OF THE BOOK OF MORMON.

Six hundred years B. C., according to the Book of Mormon, Lehi, who was a righteous man, was fore-warned of the destruction of Jerusalem and the Babylonish captivity, who was commanded by the Lord, took his family and fled into the wilderness. He pitched his tent in the wilderness near the Red Sea, and sent back his sons to Jerusalem, who persuaded one Ishmael and his family to accompany them to their father Lehi. The Lord promised to lead them to a choice land above all lands; therefore they set out on their journey for this land. After a long and tedious journey, they came to the great waters, or the Ocean. Nephi the son of Lehi, who was also a prophet, and their pilot, or leader in the wilderness; was commanded and instructed to build a ship sufficiently large to transport them over the sea. This work was accomplished in eight years from the time they left Jerusalem. They set sail, and in a proper time they landed, as we infer from their record, somewhere on the Western coast of South America. They immediately commenced tilling the earth, and erecting mansions for dwelling places.

Lehi had six sons, Laman, Lemuel, Nephi, Sam, Jacob, and Joseph. Laman, Lemuel, and the sons of Ishmael rebelled against God, and would not keep his commandments: for this they were cursed. Their posterity in process of time became a powerful nation; but extremely wicked, and their chief occupations were hunting, plundering, and roving about from place to place. In the Book of Mormon they are called Lamanites. The other sons of Lehi were obedient to the commands of God. Their posterity also in the course of time became a great nation, and were called Nephites. To them God committed his divine oracles, (the holy priesthood) and they had prophets and inspired men among them. They also kept a record of their prophecies, and revelations, and the proceedings of their nation. When they left Jerusalem they brought with them the law of Moses, and the writings of the former prophets, down to the days of Jeremiah. This accounts for the quotations from Isaiah and others, which are found in the Book of Mormon.

The Nephites tilled the land, built cities, and erected temples for places of worship; but the Lamanites lived a more indolent life; although, in some instances they built cities. The Nephites were at times faithful to God, at other times they were indifferent, and would not be faithful. They frequently had long and tedious wars with the Lamanites, and were often driven before them. They were constantly emigrating to the North. At length they commenced settlements in the region of country, not far from the Isthmus of Darien, and while in those parts they advanced farther in science and arts, than

at any time previous; and built more spacious cities, and buildings than they did before.

Six hundred and thirty odd years from the time Lehi left Jerusalem, Christ, after his resurrection, appeared unto many of the Nephites and established his church, chose disciples and sent them throughout the land to preach his gospel, thus fulfilling the saying: "Other sheep I have which are not of this fold them I must go and bring also."

Individuals of the Lamanites at times were obedient to the faith. The Nephites after Christ's appearance were faithful for many years; but in the third or fourth century iniquity began to abound, and their love began to wax cold. Some dissented and raised up churches for the sake of gain; and thus they were troubled with the spirit of pride and haughtiness. God commanded Mormon, who lived in the fourth century, to preach repentance to them, and foretell their destruction if they would not repent. The Lord foreseeing that they would not repent, commanded Mormon to collect the writings of his forefathers—their revelations and prophecies, &c., and make an abridgement of them; and engrave them upon new plates, (their manner of keeping records was to engrave them on metallic plates.) But in consequence of their wars, and their flight to the North, to escape the Lamanites, he did not live to finish this work; and when the final destruction of the Nephites drew near, he gave the records to his son Moroni, who lived to see their final extermination, or destruction by the hands of the Lamanites, and they with his father left to moulder on the plain.

Thus a powerful nation, whose fathers were the favourites of heaven, were cut off, and their names have faded into oblivion. Oh! sin thou foul monster! Thou art terrible, thy ways are death! why didst thou cause such a nation to be blotted out of the earth?

The Indians of America are the descendants of the Lamanites, and according to predictions that are in the Book of Mormon, they will yet lay down their weapons of war and be converted unto the Lord.

Moroni finished compiling and abridging the records of his fathers, which he engraved upon new plates, for that purpose, to use his own words, as follows: "And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof."

He also engraved on them an account, called the "Book of Ether," of a people who left the Old world, and came to this continent, at the time the language was confounded at Babel; which was a partial fulfil-

ment of the saying: "So the Lord scattered them abroad from thence upon the face of all the earth."—Gen. xi. 8. If any person should wish to learn further concerning this people, let him read the Book of Mormon.

Moroni was then commanded to deposite this record in the earth, together with the *Urim and Thummim*, or as the Nephites would have said, *Interpreters*, which were instruments to assist in the work of the translation, with a promise from the Lord that it should be brought to light by means of a Gentile Nation that should possess the land; and be published to the world, and go forth to the Lamanites, and be one of the instruments in the hands of God for their conversion. It remained safe in the place where it was deposited, till it was brought to light by the administration of angels, and translated by the gift, and power of God. But says one, who ever heard of such a thing as a record being deposited in the earth? We answer: that it is nothing more strange than it was for Jeremiah to hide the *tabernacle*, and the *ark of the covenant*, which contained the tables of stone, written upon by the finger of God, Aaron's rod, and the pot of manna, in mount Nebo. This account is to be found in the Apocrypha of the Old Testament; 2nd Book of Maccabees, ii chapter. But says the objector, perhaps the account is not true? We answer: that history corroborates it. This record was not designed to be a source of wealth, or wordly profit to any one; but to be deposited again, because they were sacred, as much so, as the tables of stone, on which the ten commandments were written. However, they were shown to chosen witnesses, men of undoubted veracity, who testify that they saw it, and know by the voice of an angel that it is the work of God. But says the objector; again, why was it not shown to the world, and then there would have been no doubt about this matter? We answer: first, because God commanded otherwise, which is the best of all reasons; second, the same may be said about the tables of stone; why did not Moses show them to all the children of Israel? We have no account of his showing them to but a few; but on the contrary, they were placed in the *Holy of Holy* where the High-priest was only allowed to enter once a year. Third, why did not Christ show himself to the Jews after his resurrection, and thus convince them that he was the true Messiah? Peter said: "Him God raised up the third day and showed him openly: not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead."—Acts, x. 40, 41. Thus the world had to believe the resurrection of Christ from the testimony of interested witnesses, and not from disinterested. What men often think to be the best way, God generally looks upon as foolishness. We will here insert the testimony of three witnesses, which is appended to the Book of Mormon; page 572, third edition.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God, the

Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

“ OLIVER COWDERY,

“ DAVID WHITMER,

“ MARTIN HARRIS.”

Now reader the above is as positive a testimony as there ever was concerning any truth that God ever revealed since the world began, and the knowledge that enabled them to testify, professes to have come from heaven: therefore, if it is deception, there is no other way to find it out, but to receive intelligence from whence it professes to have come. It is affirmed to be true, from the testimony of an angel, and a million negatives will not make it false, or effect its truth in the least. There was a few individuals that testified to the resurrection of Christ from an actual knowledge—they had seen him; but there were many nations that denied, and said, he had not risen from the dead; but what did it all amount to? He came from heaven, and the only way for them to know whether he did or not, was to get a revelation. Noah testified of the flood, and for all that we know, all the Antediluvians took the negative side of the question; but what did it all amount to? Noah obtained his knowledge from heaven, and condemned the whole world by his testimony; and yet they had as many reasons for rejecting him, as the people have for rejecting the Book of Mormon. Noah alone testified of the flood; but there are thousands that can testify that the Book of Mormon is true. If the Book of Mormon is the work of wicked men, it cannot be found out in any other way but by revelation; therefore, those who oppose it, that have received no revelation, do not know whether they are fighting against God, or the Devil. Thus the Book of Mormon is

supported by that kind of evidence, that all the divines, priests, and professors, cannot overthrow it. It bears its own weight: for it is true, and none can make it false. Indeed, if there was no other evidence in favour of it, but the testimony of the three witnesses which we have inserted, we should consider ourselves under obligation to believe it, until a testimony is received from heaven to over-balance that which is in favour, which professes to have come from heaven. Others may think as they please. But says one, the characters of some of the founders of the sect are such that we have reason to believe that it is all a fabrication. We know of nothing that is derogatory to their characters, but the foul misrepresentations of priests, professors, and editors. The professors of religion circulated falsehoods about Christ, and the apostles; but all did not make Christ a false prophet. A thousand falsehoods are in circulation about the Book of Mormon, and those who were the instruments in the hands of God to bring about this work: and what do they all prove? If they prove any thing, they prove that they are men of God, and that the Book of Mormon is true. Christ said: "Blessed are ye when they shall say all manner of evil against you falsely for my sake." "Woe be unto you when all men shall speak well of you." "If they have hated me they will hate you." Again, why were not these things revealed to some of the learned divines, instead of Joseph Smith? Answer: why did not Christ choose for his apostles some of the High-priests of the Pharisees, or some of the doctors of the law, instead of fishermen. "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."

There is also the testimony of eight other witnesses, who testify that they saw this record. Their testimony is to be found on the last page of the Book of Mormon.—We will now extract a few prophecies from the Book of Mormon.

Nephi prophecying of this our day, page 113, says:

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? nay: but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord, hath not forgotten my people. Thou fool, that shall say, a bible, we have got a bible, and we need no more bible. Have ye obtained a bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation

like unto another. And when two nations shall run together, the testimony of the two nations shall run together also. (There are many of the House of Israel that do not believe that Christ is the true Messiah; and also many heathen nations; but when the Book of Mormon is presented unto them, they will discover that it is the testimony of another nation that was secluded from those of the Eastern continent, and without communication with each other, in those early times; but it agrees with the bible. The one, was written upon this continent, the other upon the Eastern; therefore when the servants of God shall preach the gospel to the nations of the earth, and to the House of Israel, they will have the testimony of two nations to present unto them, that have run together, both affirming Christ to be the Son of God. This will be a testimony that will not be easily dispensed with; consequently they will search deep into the matter, and peradventure learn that Jesus is the true Messiah. Hence we see the utility of the Book of Mormon—for it is a testimony of a nation that was secluded from the Old world. “By the mouth of two or three witnesses, every word shall be established.”) And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.

“Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. For behold I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; And I shall also speak unto the other tribes of the House of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it.

“And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall have the words of the Nephites and the Jews.

“And it shall come to pass that my people which are of the House of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the House of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed forever.

“And now, behold, my beloved brethren, I would speak unto you: for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed. For behold I say unto you, that as many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cast off; for the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of Israel.

“And now, I woud prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. (When the Book of Mormon was first published to the world there were but a very *few* that believed it; but since that time it has gained thousands of believers, whether this prophecy was written by the inspiration of God, or not.) And then shall the remnant of our seed (the aborigines of this continent, or the Red men of the forest,) know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and a delightful people.

“And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; [Canaan] and as many as shall believe in Christ, shall also become a delightful people. (At the time the Book of Mormon was brought to light, the land of Canaan was in the hands of the Turks, who rigidly held possession of it, and would not allow the Jews the ordinary privileges of other citizens; but since that time there has been a great change in the Ottoman Empire, which now affords the Jews more liberty; and also the privilege to gather upon the land of their fathers.—Thy have commenced gathering there by thousands, and are making preparations to build again the city of Jerusalem. Thus the above prophecy is fulfilling, and if it was not written by inspiration, we must admit at any rate, that the one who wrote it, was good at guessing.)

“And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the

earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no works of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; and satan shall have power over the hearts of the children of men no more, for a long time. And now my beloved brethren, I make an end of my sayings."

Moroni prophesied of this our day, and of the coming forth of the Book of Mormon, and the situation of this generation, as follows. Book of Mormon, page 517.

"Behold, I am Moroni; and were it possible, I would make all things known unto you. Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it to light, save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. * * * And no one need say, they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead. And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness; (Reader, just remember the persecutions that have come upon the saints in the State of Missouri, and the many that have sealed their testimony with their own blood,) yea, it shall come in a day when

the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars, and rumours of wars, and earthquakes in divers places; yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations, when there shall be many who will say, do this or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness, and in the bonds of iniquity. Yea, it shall come in a day when there shall be churches built up that shall say, come unto me, and for your money you shall be forgiven of your sins. O ye wicked and perverse, and stiff-necked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God. For behold, the time cometh at that day when all these things must be fulfilled. Behold, the Lord hath shewn unto me great and marvelous things concerning that which must shortly come at that day when these things shall come forth among you. Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye polluted ones, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon ye the name of Christ? Why do you not think that greater is the value of an endless happiness, than that misery which never dies, because of the praise of the world. Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted, to pass by you, and notice them not? Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer."

The following are samples of the pureness of the doctrine taught in the Book of Mormon. Nephi instructs his brethren as follows, page 116.

SECOND BOOK OF NEPHI.—CHAPTER XIII.

“ And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob. Wherefore the things which I have written, sufficeth me, save it be a few words which I must speak, concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying. For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding. Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

“ And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me saying, he that is baptized in my name, to him will the Father give the Holy Ghost, like unto me: wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism; yea, by following your Lord and your Saviour down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

“But behold, my beloved brethren, thus came the voice of the Son unto me, saying, after ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me.

“And I heard a voice from the Father, saying, yea, the words of my beloved, are true and faithful. He that endureth to the end, the same shall be saved.—And now, my beloved brethren, I know by this, that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved; wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do: for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter, is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive.

“And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, nay; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of Him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: ye shall have eternal life.

“And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which one is God, without end. Amen.

CHAPTER XIV.

“And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts, concerning that which ye should do, after ye have entered in by the way. But behold, why do ye ponder these things in your hearts? Do ye not remember that I said unto you, that after ye had received the Holy Ghost, ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels, save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ: for

behold, the words of Christ will tell you all things what ye should do.—Wherefore, now after I have spoken these words, if ye cannot understand them, it will be because ye ask not neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark. For behold, again I say unto you, that if ye will enter in by the way, and receive the Holy Ghost, it will shew unto you all things what ye should do. Behold, this is the doctrine of Christ; and there will be no more doctrine given, until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you, shall ye observe to do.

“And now I, Nephi, cannot say more: the spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiff-neckedness of men: for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

“And now my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold, I say unto you, that ye must pray always, and not faint; that ye must not perform any thing unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.”

The following are some of the instructions that Christ gave to his people upon this land, page, 492.

“And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, what will ye that I shall give unto you; and they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my

church, save it be called in my name? for if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily, I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return; for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you. Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment, repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."

The following Letters of Oliver Cowdery were first published in the "Messenger and Advocate," in Kirtland, Ohio, A. D. 1834-5. Believing they will be read with great interest, and satisfactorily received by all our patrons; therefore, we cheerfully insert them in the "Gospel Reflector." Indeed, the particularities, and important incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, a subject of inquiry. The following Letters contain all the information necessary upon that subject.

N. B. They were written to W. W. Phelps, who wrote answers to them; but we shall not publish them: for he was also a member of the society; and his letters were generally brief—questions upon the above subject. This will account for the style in which the following are written.

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER I.

Norton, Medina co., Ohio, Sabbath evening, September 7, 1834.

DEAR BROTHER,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH, jr., I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves!—This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near this time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Saviour, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the

willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptised."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence

of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof.

LETTER II.

DEAR BROTHER,—

In the last Messenger and Advocate I promised to commence a more particular or minute history of the rise and progress of the church of the Latter-Day Saints; and publish, for the benefit of inquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the affects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism, &c. till its proper place.

I shall not be required to adorn and beautify my narrative with a relation of the faith of ENOCH, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their centre; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations when ever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to affect its extinction, the more numerous are its votaries. It is not the vain cry of "delusion" from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible:

that light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair from unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and counsel, they were ready to exclaim, “how great and inestimable were their qualities, and how precious is their memory.”

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchers of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Saviour of the world! No wonder that the inquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not *all* converted in his day and taken with him to glory! Noah, it is said, was perfect in his generation: and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the *world* converted, that the

flood might have been stayed? Men, from the days of *our* father Abraham, have talked, boasted, and extolled his faith: and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the *life* of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favoured with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of

the multitude; when, in reality, there doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulcher is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—“He hath a devil!”—And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Saviour came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, “Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!” You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the *righteous* Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanour might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been revered, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food, must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—*All* this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring, at the same time, that the Lord's

kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—“He hath a devil!”

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a *general* belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect.—The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that

he rose triumphant and victorious over the grave and him that has the power of death.—This, man could not do—It required a perfect sacrifice—man is imperfect—It required a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Saviour, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not *rumour*, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of one's merits or demerits: If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

LETTER III.

DEAR BROTHER:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumour, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel began to proclaim its heavenly precepts and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair

and unsaint like manner of procedure they have been giving in large *sheets* their own opinions of the incorrectness of our system, and *attested* volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a *few* to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. SMITH, JR., one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper.* I shall, therefore, pass over that, till I come to the 17th year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches.—Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the *excitement* ceased or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Saviour, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which

* See Joseph Smith's letter, inserted after the conclusion of O. Cowdery's.

had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truths, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess Godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those: All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Saviour had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leadeth to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the *minds* of men are exercised with proper determination relative to obtaining a certainty of the things of God.—They are too apt to rest short of that *assurance* which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

LETTER IV.

DEAR BROTHER:—

In my last, I apologized for the brief manner in which I should be obliged to give, in many instances, the history of

this church. Since then yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow-men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 17th year of our brother J. Smith, Jr.'s, age. This brings the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefited, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To grant a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labour and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to

send the same abroad, under any other consideration, than that "who-soever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative :

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavouring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room.—Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it

was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least diffculted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age: his garment was perfectly white, and had the appearance of being without seams.

Though fear was banished from his heart yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvellous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honour him with their lips while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such,

if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

LETTER V.

DEAR BROTHER:—

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble, were

called in ancient times, because they always *knew so much* that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, “We are made as the filth of the world—the off-scouring of all things unto this day.”

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—“And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;” and also in Revelations—“I am thy fellow servant, and of thy brethren the prophets.” Please compare these sayings with that singular expression in Heb. “Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?” And then let me ask nine questions:

First, are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eighthly: will he lead them, as they were once led; and ninthly, if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in

the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This Gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable for ever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him, by the ministering of angels who delivered it as they were commanded:

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored dilligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the cru-

cifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however laboured faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfil the promises to the ancient prophets, when the Lord is to pour out his spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practising the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly filled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favoured will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel.—This was perfectly understood by all ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the works of your hands. Connecting this with a prophecy in the song which follows, which was given to Moses in the tabernacle—remembering the expression—“in the latter days”—

where the Lord fortells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

“I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs.”

But after all this, he will judge their enemies and avenge them of theirs; for he says:

“If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh.”

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: “Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people.”

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel. Accept assurance of my esteem as ever.

LETTER VI.

DEAR SIR.—

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) “make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing.” This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. cvii] “O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let

the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, [see cxliv Ps.] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, Your country is desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth—he will also fulfil this further prediction uttered by the mouth of Isaiah. I will

turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called the *city of righteousness, the faithful city*. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, or above shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be

buildd upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back:—bring my sons from afar, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high-way for the remnant of his people, which shall be, from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be

fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favoured with the gospel in its fulness first, in the last days; for it is written. The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble; and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call

it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer:] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

LETTER VII.

DEAR BROTHER,—

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father, with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favoured descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him, the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labour as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to

the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favoured. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—“Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel!”—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse,—wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from

such a valuable history. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from these records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous: far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites who were once enlightened, had fallen from a more elevated standing as to favour and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, the famous army of Coriantumr pitched their tent. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath, contending as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our

fellow-men. Here may be seen were once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn! In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experience for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a “description of the place where, and the manner in which these records were deposited:” the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the “Captain of the Lord’s host” by Jerico. And I confess that my mind was filled with many reflections; and though I did not *then* loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is suffi-

cient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Morinon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they *have* contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited :

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone were placed, erect, four others, *their* bottom edges resting *in* the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, *we* might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear

the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like vapours, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly. And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favoured with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the

soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, “Why can I not obtain this book?” “Because you have not kept the commandments of the Lord,” answered a voice, within a seeming short distance. He looked and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone around about and rested upon him. While he thus stood gazing and admiring, the angel said, “Look!” and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, “All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and

never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and

kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this Gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honour, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In

this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefitted with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favours and mercies shown: that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness. In the mean time our brother of whom I have been speaking, passed the time as others, in labouring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of *many* persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has laboured, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself

bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous. They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward *them*; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common labourer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehanna, or causing others to do it by some art of necromancy, I should leave this for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna County, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given. Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was the employer; and accordingly our brother was required to spend a few months with some others in excavating the earth in pursuit of this treasure.

While employed here he became acquainted with the family of

Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill, on her part that passage in sacred writ,—“and they twain shall be one flesh”—by accompanying her husband against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. . . Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are lead to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him and a pretence to the contrary would argue a more than mortal which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honourably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the record was deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord confirmed unto them though the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

A LETTER FROM JOSEPH SMITH TO O. COWDERY.

DEAR BROTHER,—

Having learned from the first No. of the Messenger and Advocate, that you were, not only about to “give a history of the rise and progress of the church of the Latter-Day Saints;” but, that said “history would necessarily embrace my life and character;” I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

I was born, (according to the record of the same, kept by my parents,) in the town of Sharon, Windsor Co. Vt. on the 23rd of December, 1805.

At the age of ten my father’s family removed to Palmyra, N. Y. where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one—the latter part, in the town of Manchester.

During this time, as is common to most; or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark, that, though, as I have said above, “as is common to most, or all youths, I fell into many vices and follies,” I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and trifling conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the “Articles and Covenants,” of this church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man “subject to passion,” and liable, without the assisting grace of the Saviour, to deviate from that perfect path in which *all* men are commanded to walk!

By giving the above a place in your valuable paper, you will confer a lasting favour upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the Gospel of our Lord.

JOSEPH SMITH.

THE
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“WHEN GOD WORKS WHO CAN HINDER?”

VOL. I.]

PHILADELPHIA, APRIL 1, 1841.

[NO. 7.

THE FAITH ONCE DELIVERED TO THE SAINTS RESTORED.

As soon as the Book of Mormon was translated, the Lord sent his holy angel with the holy priesthood, which was conferred upon men; thus fulfilling the saying of John: “I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, &c.” The Church of Jesus Christ of Latter-day Saints, was soon organized according to the New Testament pattern—with apostles, elders, &c. This was done on the sixth day of April in the year of our Lord one thousand eight hundred and thirty.

The saints immediately began to contend for the faith once delivered to the ancients; and as they were engaged in prayer to God, and exercising faith in him, the heavenly messengers often ministered unto them. The Lord poured out his Spirit in copious effusions: some saw heavenly visions, others prophesied, and the sick have often been healed by faith in the name of Jesus—for surely the religion that was once enjoyed by the ancient saints is restored.

Notwithstanding the powerful opposition that has been exerted against us, the work has prospered. Men of courage have embraced it, and have been willing to lay down their lives in the cause of God.

It has been preached in most of the States, and also in Texas, the Canadas, England, Scotland, and Ireland, with success. And in the course of its progress it has gathered in many thousands, who are now rejoicing in the hope of a glorious resurrection, and reign with Christ.

Thus the Lord has commenced his great work in fulfillment of the prophecies, and we trust that it will roll on till all nations shall hear the sound, and the way is prepared for the second coming of Christ.

THE LORD'S ENSIGN AND THE RESTORATION OF THE HOUSE OF ISRAEL.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ENSIGN on the mountains; and when he bloweth a trumpet hear ye."—Isa. xviii. 3.

THE word *ensign* signifies a flag, or a standard raised to denote, not only the perfect organization of an army, but their spirit and determination. Therefore, we infer from the above quotation that God was to raise an *ensign* in his own due time, which would not only be an omen that he had organized his church with the proper officers; but that the time had come for the gathering of his long dispersed covenant people, and the restoration of their kingdom unto them. This subject is treated with indifference by many who profess Christianity, because it is considered one of minor consequence to us. But we trust that we shall be able to show from the bible, before we conclude the subject that it is one of major importance to all, and that our future welfare, prosperity and salvation, depend upon an understanding of the same. But farther preliminaries we deem unnecessary at present; therefore, we will hasten to the field of prophecy.

That the prophets have prophesied of the restoration of the House of Israel, is acknowledged by all; but the time when, and the manner in which this work will be accomplished is the point at issue. We infer from what Christ said, that he offered to gather them; but they would not. (See Math. xxiii. 37.) The disciples supposed that Israel would be gathered, and their kingdom restored to them, in their day; but Christ informed them of their mistake: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts, i. 6, 7. This is as much as to say that this work was not to be done then; but reserved for some future age, which was not wisdom for them then to know. Christ said, this should not take place until the times of the Gentiles be fulfilled: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke, xxi. 24. Christ in consequence of the wickedness of the Jews, took his kingdom from them and gave it to the Gentiles; and according to Paul, this blindness was to continue with Israel until the fulness of the Gentiles is come: "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob."—Ro. xi. 25. The fulness of the Gentiles is not

yet come; therefore, Israel is not yet gathered; neither is ungodliness turned from Jacob. Some have attempted to make it appear that this fulness of the Gentiles has reference to their conversion to the Christian faith; but we conclude that the fulness of the Gentiles is their destruction, and not conversion. The fulness of nations, or of time, is often mentioned in the bible; but it had reference to their overthrow. For instance, the Lord promised the land of Canaan to Abraham, and his posterity; but told him that they could not possess it until a certain given time, because the fulness of the Amorites had not come.—(See Gen. xv. 16.) When their fulness came, their overthrow came also. When the Jews by their corruptions had rendered themselves unworthy of the oracles of God, and were ripe in iniquity, destruction came upon them, and the few that were not slain were scattered among the nations of the earth. But more of this as we trace the subject.

This Deliverer spoken of by Paul evidently has an allusion to the great work of God in general, in the last days—the *ensign* of God for the gathering of Israel, &c.

The prophets wept over the fate of Israel, and the darkness that hovered over them; but while the prophetic vision rolled before their minds, they saw the day when God would set his hand the second time to gather them upon the land of their fathers. We will now examine the prophecies in rotation, and learn what each prophet has said upon this subject.

The Lord prophesied to Abraham as follows: “And I will give unto thee, and *thy seed after thee*, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”—Gen. xvii. 8. David says, that this promise was renewed in Isaac, and confirmed upon the head of Jacob; therefore, the House of Israel were the chosen seed: hence we must look for them to return to their lands, or else consider this prophecy false.

David has said much about the gathering of Israel;—we shall now quote a few of his sayings: “Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”—Ps. xiv. 7. This alludes to their gathering in the last days; for when the Jews returned from the Babylonish captivity,—their salvation did not come out of Zion; neither was all the House of Israel gathered at that time. Again, it was not fulfilled when Christ and the apostles were on the earth, because Jesus said, “they should be carried captive into all nations,” and not gathered from all nations at that time. But David speaks as though salvation, or a Deliverer was to come out of Zion, and be the means of bringing them back from this captivity. This is synonymous with what Paul says, which we have before quoted: “A Deliverer shall come out of Zion,” &c. David mentions the same again (see Ps. liii. 6.)

“For God will save Zion, and will build the cities of Judah; that they

may dwell there and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Ps. lxxix. 35, 36. Of course if the cities of Judah are built again, some of the Israelites will return in order to do it: "Lord thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger."—Ps. lxxxv. 1-3. Some may think strange that the above is spoken in the past tense. To this we say, that it was common for the prophets to speak in the past, and present tenses, of things in the future: for instance the Lord said to Abraham: "I have made thee a father of many nations;" even before Isaac was born: "For unto us a child is born, and unto us a son is given." This latter quotation is a prophecy relating to the birth of Christ; but he was not born until several hundred years after it was written. Indeed, we cannot always determine the time of the fulfillment of prophecy from the tenses of the verb; therefore, we are under the necessity to determine the time of its fulfillment from the tenor of the subject, circumstances, and conditions of the work, or people to whom it relates. However the Psalmist, although he spoke the above in the past tense, before he leaves the subject places its fulfillment in the future, and gives an outline of the way that it shall be brought about; for this purpose he says: "*Truth shall spring out of the earth*; and righteousness shall look down from heaven. Yea the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before, and shall set him [Israel] in the way of his steps." The above as we have stated in a former number of this work is a prediction of the coming forth of the Book of Mormon; and it is here connected with the subject of the gathering: hence it was to be a portion of the work of God to turn ungodliness from the House of Israel.

We will now notice some of the prophecies of Isaiah upon this subject;—speaking of the gathering of Israel he says: "And he will lift up an *ensign* to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly."—v. 26. This does not allude to the establishment of the gospel in the days of the apostles; for it is said the Lord's people shall be gathered; but then they were scattered, and Jerusalem was thrown down, and the apostles themselves were driven from place to place. Furthermore he says this *ensign* was to be lifted up from far; that is, a great distance from Jerusalem where he then resided: hence it cannot, with any propriety be applied to the work of God in the days of the apostles, because the gospel was then preached to the Jews first. Indeed, it most unquestionably alludes to the coming forth of the Book of Mormon, the restoration of the holy priesthood, the organization of the church, &c., or in other words the *ensign*, or banner of the Lord, that was first exposed to view in the land of America: for

he describes it, as he no doubt saw it in a vision, on a land from far, or far off. Isaiah is also very plain upon this subject in the xi chapter of his prophecy: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an *ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Now when the Lord set his hand the first time to deliver Israel from the Egyptian bondage, and restore them upon the land of Canaan, he done it by making Moses a prophet, and by giving revelations, and empowering Moses to work miracles, &c. But the point at issue is when did he, or will he set his hand the second time to gather them from their many places of dispersion? It certainly was not fulfilled when the Jews returned from Babylon; for there were none that returned then, but those who were numbered with the tribe of Judah; and they were not gathered from the four corners of the earth; but from Babylon, and the adjoining nations only. And no one that is in possession of his reasoning faculties, will attempt to say, that it was done at the time Christ was on earth: for then, instead of their being gathered, as we have before said, they were carried away as captives into all nations. Therefore, we must come to the conclusion that it is a work for the nineteenth century, or some subsequent one. We infer from this prediction: "And he shall set up an *ensign* for the nations," that the Lord had purposed in his own mind to organize his kingdom, give revelations, raise up holy men, prophets, &c., in order to gather Israel, for it is said, that he shall set his hand the second time to gather his people. When he done it the first time, he done it, as we have before mentioned, by raising up righteous men, and conferring his power upon them. The following verses of the same chapter not only show that this gathering is in the future, but that there are yet some of the greatest miracles to be performed that ever have been since the world began: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." The tongue of the Egyptian sea is not yet destroyed neither has the river Nile been smitten in its seven streams. Thus we discover that the ideas of many societies, who profess Christianity, and who say that there are to be no more revelations, miracles, &c., and that there was to be no renewal of the gospel dispensation,

or in other words no *ensign* raised other than that which was in the days of the apostles, falls to the ground *null and void*: and as the portentous clouds of superstition remove from the horizon of our minds, and the prophetic writings open to our view, we are more and more confirmed in the belief that the sectarian efforts to convert the world by sending Missionaries among the heathen, and to the Indians, are entirely useless; because God has said that he will do his work in his own way; but their ways are altogether different from God's way that the prophets have described, and also that the Lord has yet one of the most majestic and powerful works to do that he has ever done. Surely, the prophecies must be fulfilled, though professors of religion should be mistaken. We will now examine the xviii chapter upon this subject: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth the trumpet hear ye." That the residence of Isaiah was in Palestine no one disputes: therefore in order to comprehend this saying it is necessary for us to imagine ourselves standing on that land, and then look in the direction of Ethiopia (consequently West,) to find a land beyond the rivers of Ethiopia. The North part of Africa, or the Barbary States were anciently called Ethiopia. The land of America is the only land that will answer his description. However we opine that an improvement in the translation of the above may be made with propriety, which will throw much more light upon the subject.

We read, or translate it thus:

"הוֹ אֶרֶץ צִלְצַל כְּנָפַיִם אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי-כּוֹשׁ"

Ho! to a land in the shadow (or symbol or the appearance) of wings, which is beyond the rivers of Ethiopia." Now it is probable that he saw this land in a vision, and indeed, whoever will look at the map of North and South America, will discover that they are very much in the shape of the wings of a bird: hence he breaks out with the interjection, "Ho! to a land, &c.," and then predicts what shall be done: "That sendeth ambassadors by the sea, even in vessels of *בָּמָה papyrus* upon the waters." Historians say that papyrus was a flagy shrub that anciently grewed in the marshes near the river Nile, and that the bark of it was used to make ropes and sails for ships, covering and wearing apparel, &c.: and the roots were used for fuel, and building ships. The word *vessel* in the bible is ambiguous; therefore, he used the word *papyrus* to signify water crafts, sufficient to escort the servants of God over the sea.

Now reader the subject is perfectly plain; and as the prophetic vision rolled before the prophet's mind, he saw first, a land in the shape

of wings, beyond the rivers of Ethiopia, which is the land of America, for the most obvious reason, there is no other land in the shape of wings beyond Ethiopia. And his saying the *rivers* of Ethiopia, instead of the land, places the direction immediately West from Jerusalem. Second, he saw that the ambassadors of the Lord should be sent from this land; third, that they should be transported over the sea in vessels or ships, of what he called *papyrus*, perhaps for the want of a better term to express his meaning, (for the present model of ships was then unknown.) It is probable that this generation, in the vision with all its works was present before him; therefore, he saw our majestic ships with all their sails set, which looked to him like the sails that were anciently made of *papyrus*. Fourth, he said they should be sent from this land to a nation that was terrible from the beginning; but hitherto meted out and trodden down. The Israelites were a terrible people from the beginning; but they have been trodden down, and scattered to the islands of the sea, and among all the nations of the earth. Thus the servants of God are to go from this land to all nations to proclaim the gospel, and gather Israel. Fifth, he describes this land as being the place where the *ensign* was to be lifted up, and where the gospel trump should be blown first, in the last days. He also said, "all the inhabitants of the earth see ye, and when he bloweth the trumpet hear ye." Indeed, the Book of Mormon has come forth on this land, and the Lord has sent his angel to confer the holy priesthood upon his servants once more, or renewed the gospel dispensation, and organized his kingdom, &c., and in a word the Lord's banner is exposed to view upon this land, and all men are invited to both see, and hear. This corresponds with what the prophet says in another place, which we have before quoted, "And he will lift up an *ensign from a far* and will hiss unto them from the end of the earth, and they shall come with speed swiftly." Some have enquired, saying, if Israel is to be gathered upon the land of their fathers, why not this ensign be raised upon the land of Canaan where the prophets received their revelations, instead of this land? Answer; because the scriptures say, that it shall be done here—on a land beyond the rivers of Ethiopia. Indeed, this is a land from whence the ambassadors of the Lord shall go forth to all nations; and instead of missionaries being sent here from Europe by divine direction, the servants of God shall be sent from this land. Some of those ships that the prophet saw have already escorted some of the servants of God to other nations, and ere long they will go to earth's remotest bounds. It is the work of Jehovah and he will roll it forth till his covenant people are gathered, and the way prepared for the kingdom of heaven. This is the land of Joseph—the place where Zion will be located and established for the Millennium*. The law of God shall go forth from this to all nations—the work of deliverance has com-

* We shall hereafter prove from the scriptures that this Zion is to be located in America.

menced here to deliver Israel from captivity, and turn ungodliness from Jacob. But to proceed.

“In that time shall the present be brought unto the Lord of Host of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Host, the mount Zion.” This is so plain that it needs no comment whatever.

Isaiah in the xl, is very plain upon this subject: “Comfort ye, comfort ye my people [Israel] saith your God. Speak ye *comfortably* to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert the highway of our God.” A similar prediction to this, “the voice of him that crieth in the wilderness,” &c., is quoted as having been fulfilled in the person of John the Baptist, and it is possible that the above is the one that John alluded to; and that he was of the opinion that Israel was then to be gathered: for the disciples of Christ were of the same opinion; but they were informed of their mistake. However be this as it may, the teachings of John and Christ, and the work accomplished in their day, does not in the least answer to the description that Isaiah gave of the work of God in the latter-days. Isaiah says, in that day they shall speak comfortably unto Jerusalem; but John warned the Pharisees of their wickedness. Isaiah says, cry unto her that her warfare is over, and that her iniquity is pardoned; for she hath received from the Lord's hand double for all her sins; but Christ talked to the Jews as follows: “ye have taken away the key of knowledge,” “ye pay tithe of mint rue anise and cummin; but ye omit the more weightier matters of the law, judgment, mercy, and faith,” “ye generation of vipers how can ye escape the damnation of hell.” “O that thou hadst known in the day thereof the things that pertain to thy peace; but now they are hid from thine eyes.” “The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof.” “Jerusalem shall be thrown down, and not one stone shall be left upon another, and it shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” “You shall be carried away captive into all nations.”

The Jews have had many tedious wars since the time Christ was on earth; and indeed, their warfare is not yet accomplished. Isaiah's prophecy properly relates to the time when the church of Christ should come out of the wilderness; and when the servants of God shall go forth with the proclamation, that the time for Israel to gather is come, saying, prepare ye the way for the coming of the Lord: for the time is come for the iniquity of Israel to be pardoned, and the warfare of Jerusalem to be accomplished. The iniquity of the Jews is not yet pardoned; therefore, this voice of one crying in the wilder-

ness, is synonymous with the *ensign* that we have before mentioned. The prophet continues and says: "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said cry; and he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it *surely the people is grass*. The grass withereth and the flower fadeth; but the word of our God shall stand for ever." This no doubt alludes to the same destruction, which he mentions in another place: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. xi. 4. Paul mentions the same: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thes. ii. 8. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him and his work before him." Christ said to John the Divine, several years after the destruction of Jerusalem by the Romans: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. xxii. 12.

Isaiah mentions this work of God of the last days, again in the xlii. The first eight verses are predictions relating to the first coming of Christ, he then turns the subject and breaks out with the following: "Behold, the former things, are come to pass, and new things do I declare; before they spring forth I tell you of them;" that is, things that related to the first coming of Christ were to precede those that he after mentions, which were to take place subsequent to that day. "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." "Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man of war: he shall cry, yea, roar; he shall prevail against his enemies. I [the Lord] have long time holden my peace, I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy at once, I will make waste mountains, and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up their pools." Indeed, since the days of the apostles the Lord has been silent, or refrained himself from speaking to men; but the prophet here says, that when the time should come for him to do a great and mighty work—the gathering of Israel, &c., he would break the long silence, and speak from on high, and bring to pass the majestic work, or may we not say, he would set up his *ensign* to the nations, and gather his people from the coasts of the earth. The prophet continues the subject and says: "And I will bring the

blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them." The Jews were once the people or the servants of God ; but a spiritual darkness has hovered over them, and as the apostle says, "they were blinded," and have rejected the gospel of Christ, and yet they profess holiness, and perfection ; therefore the question is asked. "Who is blind but my servant ?" that is, who is more blind than the Jews who profess to be the Lord's people, and indeed, who were once his people ? "But this is a people robbed and spoiled ; they are all of them snared in holes, and they are hid in prison-houses : they are for a prey, and none delivereth ; for a spoil, and none saith restore. Who among you will give ear to this ? Who will hearken, and hear for the time to come ? Who gave Jacob for a spoil, and Israel to the robbers ? did not the Lord, he against whom we have sinned ? for they would not walk in his ways, neither were they obedient unto his law. Therefore, he hath poured upon him the fury of his anger, and the strength of battle : and it hath set him on fire round about, yet he knew not ; and it burned him, yet he laid it not to heart." But in the xliii chapter he speaks of their restoration.

"But *now* thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not ; for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burnt ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia, and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee : therefore, will I give men for thee, and people for thy life. Fear not ; for *I am with thee*, I will bring thy seed from the East, and gather thee from the West ; I will say to the North, give up ; and to the South, keep not back : bring my sons from far, and my daughters from the ends of the earth ; even every one that is called by my name ; for I have created him for my glory, I have formed him ; yea, I have made him." Thus we discover that when Israel gathers together, all the saints will gather too ; therefore, we see the importance of this subject. For indeed, when the Lord shall make bare His Holy arm in the eyes of all nations, and commences the gathering of Israel from the North countries, and elsewhere : then will all other saints prepare to gather to Zion ; for surely this is a dispensation of gathering, as will be seen from almost every passage of scripture that we have quoted.

The following is very plain upon this subject : "Thus saith the Lord God, behold, I will lift mine hand to the Gentiles, and set up my *standard* to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isa. xlix. 22. Now when the gospel dispensation was commenced, Christ lifted

up his ensign, or standard to the Jews first; but they rendered themselves unworthy of the blessings of the kingdom of God; therefore, it was taken from them and given to the Gentiles, and they were benefitted by it; hence Paul argues that through the unbelief of the Jews, salvation came unto the Gentiles. But when the time for gathering should come, according to the above quotation, the Lord was to lift up his *ensign* to the Gentiles first, which will make good the proverb of Christ: "The first shall be last, and the last shall be first." In his day the Jews were first, and the Gentiles last; but in the latter-days the Gentiles will be first, and Israel last. This idea harmonizes with all the scripture, and reason that we have adduced. Indeed, the Lord has sent forth the Book of Mormon, also his angel to confer the holy priesthood and organized his church, and in a word lifted up his *ensign* in the midst of this Gentile nation; and from this land, as we have before shown, the ambassadors of the Lord shall go forth to all nations. We have often been asked, if the Book of Mormon has come forth to assist in restoring Israel, and if God has restored the priesthood, for that purpose, why we do not go and preach to the House of Israel immediately, and let the Gentiles alone? We answer, that according to the prophets, these things must be first proclaimed to the Gentiles, and if they turn a deaf ear to them, then the servants of God will say unto them, as the apostles said to the Jews: Seeing ye count yourselves unworthy of eternal life, lo we turn to the House of Israel. Then all Israel shall be saved from the hand of oppression, and be gathered from all parts of the earth to the land of their fathers, with songs of everlasting joy—for sighing and sorrow shall flee away.

Again, the Jews in the days of Christ were the last that were in possession of the divine oracles of God; therefore, he first offered to them his kingdom; but they would not receive it. But now the Gentiles are the last that have been in possession of the oracles of God; (the holy priesthood, &c.) but in consequence of transgression the Lord has taken these oracles from them; therefore it is according to the plan; for God to commence his work among the Gentiles, and offer them his kingdom *first*. For the honest in heart will be gathered from all nations. The following is very plain: "And I will set a *sign* among them, and I will send those that escape of them into the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord."—Isa. lxvi. 19—21. The above needs no comment; therefore, we shall proceed to examine some

of the prophecies of Jeremiah upon this subject commencing with the xvi chapter 14th verse.

“Therefore behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt;” indeed, the work of the Lord in the day that he gathers Israel will be so great and majestic that the proverb, “that the Lord liveth that brought the children of Israel out of the land of Egypt,” shall be in a measure forgotten, or not called to mind; but they shall say as follows: “But the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them: and I [the Lord] will bring them again into their land that I gave unto their fathers.” He then tells how this work shall be brought about: “Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill out of the holes of the rocks.” Thus the Lord will do his work in his own way. Indeed, he will call servants by revelation, and send them to gather Israel, and if the missionaries, who deny immediate revelation from God, should happen to do this work without revelation, then the prophet was mistaken—God has no other way of calling servants but by revelation. Again, if they should do it before the Lord’s due time comes, it will save him the trouble, and answer every purpose, providing they can persuade, or compel him to acknowledge their way of doing it!! The prophet further adds: “For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity, and their sin double; (that is, they were to remain in a scattered condition until they should suffer the condign punishment, for their sin) because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable, and abominable things. O Lord, my strength and my fortress, and my refuge in the day of affliction, *the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit.*” It is a thing peculiar to the Gentile churches to this day to deny the gifts of the Spirit, and to teach false opinions about the great work of God, that we have so often mentioned; but when God “vexes the nations in his hot displeasure,” and Israel returns to the land of their fathers with songs of everlasting joy and gladness: then their children shall come to Israel and confess, saying, surely our *fathers* have inherited lies, and vanities.”

The fact that the Gentiles will come bending unto Israel shows the all importance of the subject of the gathering: for indeed, our salvation temporal, and may we not say spiritual, depends upon an immediate understanding, and adherence to the prophecies upon this subject. (See Jr. xxiii. 7, 8.)

Jeremiah is plain upon this subject in the xxx chapter "Thus speaketh the Lord God of Israel, saying, write thee all the words that I have spoken unto thee in a book. For lo, the days come saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. * * * Therefore fear thou not, O my servant Jacob saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee; *though I make a full end of all nations whither I have scattered thee*, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Now Christ said that the Jews should be carried captive into all nations, (of the Gentiles) and the Lord here declares by the mouth of his prophet, "though I make a full end of all" these nations, I will not make a full end of thee [Israel.] Thus we discover the absolute necessity for us to be identified with Israel. If not, we are liable to be cut off with those nations. In and through the seed of Abraham all the families of the earth shall be blessed: hence when they gather to build up their cities for the millenium all other saints will gather, and be numbered with them also. He further adds: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they call thee an outcast, saying, this is Zion, whom no man seeketh after. Thus saith the Lord, behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heaps, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make mercy: and I will multiply them, and they shall not be few; I will also glorify them and they shall not be small. * * * The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: *in the latter-days ye shall consider it.*" We have often been asked why we so often use the term *latter-days*, when we speak of the gathering of Israel. The above is a sufficient reason for it.

The xxxi chapter of Jer., is positive proof for the gathering; but we have already noticed it while treating upon the subject of the Book of Mormon; therefore, we shall not insert any of it under the present head. The following is very plain also: "Behold, I will bring it health and cure, and I will cure them, and will *reveal* unto them the abundance of *peace* and *truth*. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at *first*."—Jer. xxxiii. 6, 7.

Ezekiel speaking of this gathering says: "As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out

from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant."—Eze. xx. 33–37. Now when the Lord came down and stood upon mount Sinai, he plead with Moses and the elders of Israel face to face, and gave an abundance of revelations; so in like manner when the Israelites are gathered from all parts of the earth in the last days, he will rule over them with fury poured out, the cloud shall go before them by day and the shining of a flame of fire by night—God shall go before them and be their rere-ward: for in the wilderness of the people shall be the grand place of concentration, where the Lord shall plead with them face to face, like as he plead with Israel face to face when he brought them out of Egypt, and then the Lord will fulfill his promise: "I will make a new covenant with the House of Israel and with the House of Judah," or to use Ezekiel's words: "I will bring them into the bond of the covenant." This covenant has not yet taken effect with the House of Israel; because Jeremiah says that when it does, they shall all know the Lord from the greatest to the least of them, and no one shall say to his neighbour know ye the Lord; for all shall know him.

The xxxvi and xxxvii chapters of Ezekiel are also plain upon this subject; but for the sake of brevity we shall not insert them now.

Hosea also mentions this restoration of Israel in the latter-days: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord, and David their king; and shall fear the Lord and his goodness in the latter days."—Ho. iii. 4, 5.

Amos also speaks of this gathering in positive terms: "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in days of old. * * * And I will bring again in the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord."—Amos, ix. 9–15.

Zepheniah speaking of the restoration of the children of Israel

says: "Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes saith the Lord."—Zeph. iii 19–20.

Zechariah says: "And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them: for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine: yea, their children shall see it, and be glad; their hearts shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilbead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name saith the Lord."—Zech. x. 6–12. We might insert much more scripture upon this subject but we conclude that a sufficiency is already inserted to convince every believer in the bible that God will gather the House of Israel back upon their lands. But some may inquire farther with regard to the particular means that God will make use of. We have already said much about the instruments for this work; but we will put forth one idea more, and then close.

We have before proved that the Lord will set his hand the second time to gather Israel, and that he will do it in like manner that he brought Israel out of Egypt in the days of Moses; (See again Isa. xi. Jer. xxxi. Ezek. xx.) And now we ask, how did he do it in the days of Moses? We will let Hosea answer this question: "*And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.*"—Ho. xii. 13. We infer from the above that when God sets his hand the second time to restore his people he will raise up a prophet. Isaiah predicts the following concerning this latter-day work: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness the faithful city."—Isaiah, i. 25, 26.

NEBUCHADNEZZAR'S DREAM.

PERHAPS there is no portion of the sacred volume that has been an imaginary foundation for more wild, speculative, and enthusiastic notions, than Nebuchadnezzar's dream, recorded in the ii chapter of the prophecy or vision of Daniel. But in our humble opinion there is no portion of the inspired writings more plain, positive, and explicit, than the above dream, and Daniel's interpretation of the same. However, we shall investigate the subject without much regard to the speculative notions of men. We have ever noticed in most of writings upon this subject, the evincement of an intense desire to support a party at all hazards. We have also discovered the foul practice of the divines, and commentators upon the sacred scriptures, of taking the advantage of the credulous community by handling the word of God deceitfully; spiritualizing such parts as do not, in their most literal sense, suit their purpose; but literalizing other parts that they can use to advantage without spiritualizing. We consider this a productive scheme for the propagation of sectarian principles; but an abominable one in the sight of God. Daniel in the exposition or interpretation of this dream is so plain, and definite in the fixing of times and dates, that there never has been any cause for one word of division whatever: and we trust that the sequel of the subject will disclose to every honest inquirer after truth, the fact that the dream reaches down to a generation as late as the one now on the stage of action, and that it immediately concerns all nations.

In this dream and the interpretation of the same, we not only discover the wisdom of God in disclosing the history of future ages; but his willingness to uphold his people in time of trouble, and adversity. It is also manifest that with all Nebuchadnezzar's glory, and his faith in the mythological works of the Babylonians, and also the high pretensions of the magicians, and wise men, to the supernatural power of divination, there was doubt on his mind, and he questioned the competency of the magicians to interpret dreams correctly. Hence he issues the proclamation that the magicians, and wise men, should tell him the dream, which should be an evidence to him that they were capable to make known the true interpretation. This proclamation was of such a nature, that honour and promotion, was promised on condition they could make known the dream; but immediate death if they failed doing it. Daniel and his brethren were soon ranked with the wise men of Babylon: "And they sought Daniel and his fellows to be slain." We cannot help but remark here, that had it been a decree for their promotion only; they perhaps would have disdained the idea that Daniel and his fellows, who were poor captives of the tribe of Judah, being wise men; but in the time of adversity, and the

severity of a decree, they were willing that others should be ranked with themselves. But when human wisdom was exhausted, and the magicians completely panic-struck in consequence of the severity of the decree, the Lord as usual showed himself to be a revealer of secrets—a protector of the righteous—a God at hand and not afar off. This revelation was a source of consolation to Daniel, and his brethren: for it saved them from being sacrificed to appease the wrath of the king; and the effect produced was the revocation of the impious decree. But to hasten.

Nebuchadnezzar after he had subdued many of the nations of the Old world, and greatly improved the beauty, and magnificence of the city of Babylon, began no doubt to reflect upon futurity, and as the mind of man is never dormant, hence during the moments of his soliloquy, or while upon his bed, it was a matter of study and reflection of his mind what should transpire in future ages. This is a thing common to all men, more especially to men of authority, like kings. The idea of death which strips them of all their earthly power and glory, fills them with horror, and causes the most intense reflections during the silent moments. This was the case with Nebuchadnezzar, and it pleased God to make known to him by a dream some important things of future ages, viz., the four great universal (so called) empires of the world, and the kingdom of God that shall transcend all kingdoms established by the wisdom and power of man, and in durability shall outlast them all, or in other words continue when all others are overthrown, and their names in a measure faded into oblivion.

Daniel when brought before Nebuchadnezzar to make known the dream, and the interpretation thereof, commences and says: (Dan. ii. 27.) "Daniel answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the latter-days*. Thy dream, and the visions of thy head upon thy bed, are these; (As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass: but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;) Thou, O king, sawest, and, behold, a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the

silver, the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Daniel interprets this dream as follows: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.* The reader will do well to bear in mind that Nebuchadnezzar is here described as the representative of the Babylonian empire: "*Thou (or the empire) art this head of gold.*" It is evident from Daniel and many other prophets that during the rise and fall of kingdoms, four universal or more powerful than other kingdoms were to arise and flourish at different periods of the world. In the above they are not only represented by the particular form of the tremendous image, that stood before the king: but by the different metals of which it was composed, gold, silver, brass, and iron. And we concur with the prophet that the Babylonian empire, which was formerly called the Assyrian, and which took its rise at a very early date, but underwent something of a change so that in Nebuchadnezzar's time it was called the Babylonian, was the first universal empire on the list. But for the sake of brevity we shall not attempt to be particular in describing these kingdoms, not even to enter into the field of history to particularize the times and dates of their foundation; but only throw out some general hints upon the subject, that the inquirer may come to a correct understanding of the time for the establishment of the kingdom of God,—its prevalence and perpetuity. Therefore, after setting down the Babylonian empire as the first described in the above we will proceed.

"And after thee shall arise another kingdom inferior to thee." This kingdom is represented by the breast and arms of the image, which were of silver. It is very well known, that the kingdom which succeeded the Babylonian, was the Medo-Persian. Perhaps the "*arms*" signify two kings, the one of the Medes, the other of the Persians whose powers were united under Cyrus, who was the son of one of the kings and son-in-law of the other, and who besieged Babylon and put an end to that empire, and on its ruins erected the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendancy over the Medes. No one disputes but what the Persian empire was a very powerful one, yet according to Daniel, it was somewhat inferior, or less than the former: for neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done. Therefore, we set down the Persian empire

as being the second of these great kingdoms, represented by the great image.

“*And another third kingdom of brass which shall bear rule over all the earth.*” That the Macedonians headed by Alexander the Great subverted the Persian empire is well known; the kingdom therefore, which succeeded the Persian, and which was the third great empire, was the Macedonian. Alexander lived to spread his conquests into Asia, Africa, and over much of Europe, and after his death the kingdom was divided among four of his generals; but the Selucidæ of Syria, and the Lagidæ of Egypt were the two most powerful of the four; hence, some have advanced the idea, and perhaps not without some propriety, that they were represented by the thighs of brass; yet all were of the Brazen, Greek, or Macedonian empire. Thus we conclude that the Macedonian empire was the third, which also was represented by the brass of the image.

“*And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise.*” This fourth kingdom, which was the Roman, is described as being stronger than the preceding. As iron breaketh all other metals, and is more obdurate, so the Roman empire broke in pieces the former kingdoms, and exhibited more strength and durability than the preceding one. The legs, feet, and toes of the image must certainly denote the Roman; for there never was any other nation on earth that answered Daniel's description but the Roman. Indeed, he first describes it as being very strong, or powerful; but afterwards becoming more weak and divided: and finally divided into ten different kingdoms, which were represented by the ten toes of the image. The Roman empire was at length divided into ten lesser kingdoms, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that “*the kingdom was partly strong and partly broken.*” *They mingle themselves with the seed of men;*” they made marriages and alliances, one with another, as they do to this day; but no hearty union ensued. The Roman empire, therefore, is represented in a double state: first, with the strength of iron, conquering all before it, “*his legs of iron*” and then weakened and divided by the mixture of barbarous nations, “*his feet part of iron and part of clay.*” It subdued Syria, and made the kingdom of the Selucidæ a Roman province in the year 65 B. C.; it subdued Egypt and made the kingdom of the Lagadæ a Roman province in the year 30 B. C.; and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations, and at length divided into ten kingdoms. The principle part of the modern kingdoms of Europe are the remains of those ten kingdoms of the Roman empire.

Historians, and chronologists have given the following list of the divisions of this great empire, the times and dates, &c. Mr. Mede

reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genseric king of the Vandals: "first, the Britons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisigoths in the south of France and part of Spain; sixth, the Sueves and Alans in Galicia and Portugal; seventh, the Vandals in Africa; eighth, the Alemanes in Germany; ninth, the Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy; tenth, the Greeks in the residue of the empire."

Bishop Lloyd exhibits the following list of the ten kingdoms with the time of their rise: "First, the Huns about A. D. 356; second, the Ostrogoths 377; third, the Wisigoths 378; fourth, the Franks 407; fifth, the Vandals 407; sixth, the Sueves and Alans 407; seventh, the Burgundians 407; eighth, the Herules and Rugians 476; ninth, the Saxons 476; tenth, the Longobards began to reign in Hungary A. D. 526, and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: First, the kingdom of the Vandals and Alans in Spain and Africa; second, the kingdom of the Suevians in Spain; third, the kingdom of the Visigoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Britons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna."

Bishop Newton reckons up these kingdoms thus: "First, the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; second, of the Greeks in Ravenna; third, of the Lombards in Lombardy; fourth, the Huns in Hungary; fifth, of the Alemanes in Germany; sixth, of the Franks in France; seventh, of the Burgundians in Burgundy; eighth, of the Goths in Spain; ninth, of the Britons; tenth, of the Saxons in Britain."

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising. And as a learned writer remarks, "all these kingdoms were variously divided either by conquest or by inheritance. However, as if that number of *ten* had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon. At the time of the Reformation they were also ten. So that the Roman empire was divided into ten in a manner first and last." Although, names and forms of government have been changed, yet it is evident that the remains of the most of these ten kingdoms, if not all, are now in existence.

Daniel in the first year of the reign of Belshazzar king of Babylon, saw in a vision the same in amount that Nebuchadnezzar saw, viz., the four empires represented by four different beasts. First, the Babylonian by a lion having eagle's wings; second, the Medo-Persian by a bear having three ribs in its mouth; third, the Macedonian by a

leopard which had upon its back four wings; fourth, the Roman: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (see Dan. vii.) We have already shown the divisions of the Roman empire; and the angel interprets the "ten horns" thus: (verse 24) "And the ten horns out of this kingdom are ten kings that shall arise," or in other words ten kingdoms. Single individuals are not the subjects of this prophecy; but kingdoms.

St. John in his Apocalypse is very plain upon this subject: "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns."—Rev. xiii. 1. The angel interprets this in another place: "The seven heads are seven mountains;" perhaps this alludes to the various elevated parts upon which the city of Rome was built. "The ten horns are ten kings," or kingdoms: and the following shows that they were in the main to last till, or near the time of the second coming of Christ: "*These shall make war with the Lamb, and the lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.*"—Rev. xvii. 14. But enough is already said upon this part of the subject,—for something of more importance is still ahead.

"*And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure.*" But few dispute but what this alludes to the ecclesiastical kingdom of God; but the time when it was to commence is the point at issue. It will be remembered that the stone was to smite the image's toes or feet first. Commentators, and the divines have generally set down the time of its commencement at the commencement of the Christian era; but in so doing they have apparently tortured their thinking powers, betrayed their imbecility, and exposed their consummate ignorance of the inevitable force of prophecy upon this subject. Nothing can be more definite and explicit, than that the feet and toes of the great image represents the divisions of the Roman empire—now the modern kingdoms of Europe. Again, nothing is more plain than that this stone, "cut out without hands," was to strike the toes of the image. When Christ came, the toes of the image, or the ten kingdoms were not in existence. "In the days of these kings," or kingdoms. What kingdoms? We answer, the modern kingdoms of Europe, "shall the God of heaven set

up a kingdom that shall never be destroyed." But says one, perhaps this stone commenced rolling at the appearing of Christ, but has not yet subdued these kingdoms. We answer, that this kingdom is not to be left to other people, or in other words it shall not be overcome; but when we examine the organization of the kingdom of God in the days of the apostles, and put it in juxtaposition with those of the Catholic, and Protestant denominations, we discover that the latter is quite different from the former; and as there can be no regular succession of authority traced from the apostles to the present time, we are led to conclude that the rolling of this stone is a latter-day work. Daniel while speaking of these kingdoms says, he saw a little horn, which no doubt alludes to popery, that made war with the saints, and prevailed against them; "and shall wear out the saints of the Most High, and think to change times and laws, &c." John says, that power was given to the beast to make war with the saints, and to overcome them. Isaiah says, that "they have transgressed the law, changed the ordinance, and broken the everlasting covenant." These with many other passages prove to a demonstration that there was to be a great falling away, and disorganization of the church after the days of the apostles. But this kingdom that Daniel describes was "*never*" to be destroyed; or overcome. However, we do not wish to be understood that this kingdom represented by the stone, is to be entirely different from the one of the days of the apostles, in its form, government, and laws; but in one sense of the word a renewal of that one. But says the objector, there is but one kingdom of God: therefore, it certainly must have commenced at the beginning of the Christian era. Very good; there is but one kingdom of God; but we might say with equal propriety that it commenced in the days of Abraham, or Moses: for according to the scriptures the gospel was preached to Abraham, and also to the children of Israel in the wilderness. Daniel most unquestionably in speaking of this kingdom, did not allude to the sameness or uniformity of its laws in all ages of the world; but to the time when God should organize it anew, and prepare the way for his second coming. Daniel did not say that this kingdom should be entirely new; but only: "*In the days of these kings the God of heaven shall set up a kingdom.*" If it is termed new, it is for this reason, that on every occasion when God has reorganized his kingdom, he has brought forth something new as an appendage, not to change or unlawfully add to the law, or gospel of Christ. For instance, in the last days God has given revelation, and commandments concerning the gathering of Israel and the building of Zion, &c. These commandments were not given to the apostles.

Again, it is said, that this kingdom, or stone should beat fine the iron, clay, brass, silver, and the gold; and some have supposed that it cannot be a latter-day work because the four great empires were to be beat fine, and completely exterminated, or to use the scripture phrase "blown to the four winds like the chaff of the summer thresh-

ing floor" but they have been destroyed many hundred years. Three of these great empires were destroyed prior to the appearance of Christ: then admitting for the present that the stone commenced rolling in the days of the apostles, how could it even then break in pieces those empires.

Let us go back and take another view of the great empires. The Babylonian empire was, as we have before mentioned, conquered, and overthrown by the Medes and Persians; but this is not saying that every fragment of it was entirely annihilated. For instance, if the city of Philadelphia should be taken by an enemy and in a great measure destroyed, and then should be rebuilt by another people, and some of the old materials used, and it should be called by another name, and governed by different laws, it could not be said that there were none of the fragments left to be perpetuated. Indeed, would we not use a proper term to say that it was remodeled over, or transformed into another city? The Babylonian empire was remodeled, or transformed into the Medo-Persian. In like manner the Medo-Persian was transformed into the Macedonian, and the Macedonian into the Roman. But there is something different in the fate of the Roman than the preceding. When the imperial power was weakened by the barbarous nations, within its dominions, *ten* kingdoms sprung up: some by inheritance others by conquest. Thus one kingdom was transformed into another from the Babylonian down to the various kingdoms of Europe. Hence, when we take all things into consideration, we discover that it may be said with a degree of propriety that when the stone cut out without hands commences to roll, and increases its velocity, it will beat fine, or do away the iron, the brazen, the silver and the golden empires; or more properly their descendants: for indeed, there has been a great amalgamation of all these empires. Thus when the stone smites the mighty image upon his feet nations will begin to tremble, and kingdoms and empires shall come to nought or fall to ruin beneath its universal prevalence—and it will roll forth till the knowledge of God covers the earth as the waters cover the sea, and until all the works of men, that are opposed to the principles of righteousness, are done away, and the kingdoms of this world become the kingdom of Christ.

Again, the fact that this stone was not to smite the image upon his head, first; but upon the toes is evidence in favour of the work of God commencing in the western part of the earth from Asia. These empires represented by the image commenced in Asia, and have reached to Europe, and may we not say in a measure to America: for indeed, the European emigrants to America are principally descendants of the ten kingdoms of Europe. Many of the theological writers of both Europe and America, admit this. Surely this kingdom represented by the stone perfectly harmonizes with the predictions of the prophets concerning the *ensign* that was to be reared upon this land, that we have before mentioned. Thus according to the dream

the stone is to roll and strike the feet of the image, and retrace the route of the succession of the empires, that is, from the feet to the head, or in other words commence where any part of the toes can be found, say America; and from this to Europe, where the remains of the ten kingdoms are; and from thence to Asia and so on till the image is destroyed. *We would here remark that it is not our intention to be understood that this destruction is to be accomplished by the physical force of the people of God, but by the preaching of the gospel, and the judgments and power of God.*

Now it was not possible for the stone to strike the toes of the image until several hundred years after Christ, because as we have before said, they were not in existence at his day. And if we admit that it commenced rolling in fulfillment of the prediction at that day, we are under the necessity of admitting also that it has not made the first step towards accomplishing that which Daniel said it should. It is said that this kingdom of God shall overthrow the kingdoms of the world; but when we take a retrospective view of the Christian church since the resurrection of Christ, its progress exhibits to the unbiased mind something to the contrary. It is true that during the first three or four centuries there were faithful Christians, and no doubt there have been many honest men and women, who have worshipped God according to the best of their knowledge in all centuries; but their religious rites were much restricted by the vulture fangs of popery. The Mother Church retained her ecclesiastical power, and instead of her "beating fine the kingdoms of the earth," she has been the support of many of the political powers. Indeed, in many instances church and state have been united; but according to Daniel there was to be no union of the ecclesiastical, and political powers in this way; but the whole world to be subjected to one ecclesiastical form of government—and that will be God's government.

(Continued on first page of next Number.)

THE

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"WHEN GOD WORKS WHO CAN HINDER?"

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[NO. 8.]

NEBUCHADNEZZAR'S DREAM.

(Continued from page 200.)

THE Protestant churches have in this respect, done the same that the Mother Church did. It has been, and is now the policy of political powers to increase the union of church and state; and what weapon is more powerful than the ecclesiastical power when wielded by men of ingenuity? What has been a greater source of protection to Great Britain, Denmark, and many other powers of Europe, than the ecclesiastical powers of the church united with state? but witness with pain, and indignity the internal effects. Men become the votaries of a religion, and are pacified and made to believe that all is well, while under the severest yoke of oppression, tyranny, bondage, and despotism; but on the other hand bishops, vicars and men of authority, roll in luxury, wealth, and aggrandizement. Break the bands that holds church and state together, and free the inhabitants from priest-craft, and such awful despotism, that they may be free men indeed, and those kingdoms that hold men in such bondage will shake from their very base, and at last fall to ruin; and the kingdom of God take their place. From what we have already seen of Catholicism, and the works of the Protestants we are led to conclude that millions of years might roll around, and the work of God that the stone of mountain represents would be no nearer accomplished than what it is now; unless there should be a great change for the better. But enough is said upon this part of the subject: for we discover that if the stone commenced to roll in the days of the apostles, it finally was transformed into

a popish hierarchy; and we know what they together with the Protestants have done.

It is also said, that this stone as it rolls shall increase in magnitude till it fills the whole earth. Many sects have sprung up since the commencement of the Christian era, and many have fallen; and indeed, it cannot be said that any have lasted through all ages, and increased in magnitude, but the Mother Church. It is true, since the days of the reformation the Protestants have increased in number; but they, as we have before shown, do not answer Daniel's description of the kingdom of God. "*It (the kingdom of God) shall never be destroyed,*" that is, it shall never be overcome, or disorganized; but the kingdom that was established in the first century has been disorganized and overcome, or in other words the saints overcome, as we have before proved by the predictions of the prophets. "*And the kingdom shall not be left to other people;*" none shall have power or authority over the spiritual affairs of the kingdom but those whom God appoints: and again, its laws, and ordinances shall not be changed; but remain invariably the same for ever. This cannot be said of the Christian church in ages past; for it is well known that on several occasions, kings, and emperors, have taken the ecclesiastical power into their own hands: for instance, Henry the VIII of England, and many others. It is also well known that there has been a great changing of the laws and ordinances of the church. However, we do not wish to be understood that it is in the power of man to revoke a decree of the Great God; but at the time of the establishment of Popery, new ordinances were substituted; consequently God withdrew his Spirit, and took away the holy priesthood, and thus left the Mother Church just what Daniel described her to be: "And there came up another little horn (or another power) having eyes like the eyes of a man, and a mouth speaking great things; I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." It has been a characteristic of the Mother Church to persecute the saints that would not concede to her foolish doctrines when there was no law of the land to restrain her from it.

From the foregoing remarks we trust that the reader will readily discover the impropriety of dating the time of the commencement of the kingdom of God, represented by the stone that Nebuchadnezzar saw in his dream, at the beginning of the Christian era; and no one in his sober senses will pretend to say, that it commenced when Popery was set up—consequently it is a work of the latter-days. This is what Daniel said to Nebuchadnezzar: "But there is a God in heaven that maketh known to the king Nebuchadnezzar *what shall be in the latter-days.*"

Indeed, this is the kingdom that the Lord will establish for the millennium, and when all the kingdoms of this world are done away, then

will be fulfilled the saying of Daniel in the vii chapter: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The words of John the Revelator, which we have before quoted, comes again to the mind with force: "These (ten kingdoms) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. This places the destruction of these kingdoms, and the prevalence of the kingdom of God in the future as yet; and puts the matter beyond successful contradiction, that the rolling forth of the stone was not fulfilled in the progression of either the Catholics, or Protestants: for as we have before said, these kingdoms of Europe are more or less upheld by the various ecclesiastical powers. But according to the above quotation these kingdoms are to make war with the Lamb; and if we reason from analogy we must conclude that these various ecclesiastical powers will also make war with him. For indeed, how can such kingdoms make war without the churches of the same being more or less engaged in the contest?

Thus we discover that the final overthrow of these empires will not take place till they make war with the Lamb. Daniel also places their destruction, to but a short time previous to the millennium, or to the time when the Ancient of days shall sit. (See Dan. vii. 9–11.) Then the great image will be beat fine like the chaff of the summer threshing floor, and the kingdom of God prevail—the kingdom of heaven come, and the will of God be done on earth as it is done in heaven,—and peace flow like a river to all the people of God.

Now when we put what Daniel has said about the kingdom of God, in conjunction with what the prophets have said about the *ensign* of the Lord for the gathering of Israel, and then add what John has said about the angel flying in the midst of heaven having the everlasting gospel to preach to all nations, &c., they give a clear and conclusive idea of the great work of God—the commencement of his kingdom, its prosperity, its universal prevalence, and the destruction of the kingdoms of this world. Then will be fulfilled another saying of John: "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."—Rev. xi. 15.

WE are indebted to Elder E. Snow for the following article on priesthood, and in consequence of the pure sentiments, which it contains, we cheerfully give it publicity through the means of the "Gospel Reflector."

ON PRIESTHOOD.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix. 5-6.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church to Priesthoods, viz., the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was conferred upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15, and xxix. 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater: for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epistle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jeru*: and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was

it confined to him, as many suppose; but was conferred on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning: for it is said of him—Ps. cx. 4, “Thou art a priest forever after the order of Melchizedek.”

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 253, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people, and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 6th verse he makes it appear that he had a descent. By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 3, “For every high priest is ordained to offer gifts and sacrifices.” Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately

after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam and his sons, we should learn that God made known the plan of salvation to him, and conferred on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land; which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the most high God, when Moses was a young man, forty years before God called him to lead Israel from Egypt. (See Exod. iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the Earth; as

we are told Gen. xi. 9: and different nations sprang up in Idolatry speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land; they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after: for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were inducted into an office that previously existed, which was well understood in Israel. The Lord said unto Moses, Exodus, xxviii. 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel that they may minister unto me in the *priest's office*." Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the *priest's office*." Chap. xxix. 9, "And the *priest's office* shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed; hence called the birthright, from which arose patriarchal governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12. Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted, as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the book of Doctrine and Covenants, that Moses held that priesthood, and that he received

it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order: and if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2., that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptising them. We are also told in Heb. xi. from the 24 to the 26 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt: wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake; therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecutors, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them till Christ should come: and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and *carnal ordinances imposed* on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zechariah the priest, was the legal heir to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God conferred the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father

Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others. Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession.—Heb. iii. 1. Unto Peter, (who was also called Cephas, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1–9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers. The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after

it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God said, it “*shall be an everlasting priesthood throughout their generations.*”

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the letter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost, and to officiate in all the lesser offices in God's house. Hence, Philip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in water. Then Peter and John, went down and prayed, and laid their hands on them, and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should baptize them with the Holy Ghost, he having the Melchizedek priesthood. Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another, was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. “No man taketh this honour unto himself but he that is called of God as was Aaron.” For further proof of the manner of ordaining, see Acts, xiii. 2, 3. “As they ministered to the Lord and fasted the Holy Ghost said separate me Barnabas and Saul for the work whercunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” See also Acts, vi. 6, and first Tim. iv. 14. “Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry.” Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith. The prophet Habakkuk describing the coming of the Lord says: “His glory covered the heavens, and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power.” Often, in scripture, horns are figuratively used to represent power, as in this case, “Horns coming out of his hands, and their was the hiding of his power,” which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the

sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say, Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3, "there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness; but deny its power: and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few; but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people, and bring in damnable heresies, or as some have more properly translated it, destructive sects and parties. But Isaiah's testimony is conclusive upon this subject; in the 24 chap. where he prophecies of a time when the whole earth will be corrupted by the people, transgressing the laws, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 13, and the Mosaic being a type of the Gospel dispensation the everlasting covenant was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of

the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luther, Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergyman, who were excommunicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed; and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible) she was sure to divest her dissenting members of that authority.

Perhaps, by this time the reader will ask if the church apostatised, if the covenant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the Latter-day Saints testify has been the case? To this, gentle reader, I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26; “I will restore thy judges as at the first, and thy counsellors as at the beginning.” Isa. lxi. from the 4th to the 9th verse inclusive prophesies that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: “ye shall be named the *priests* of the Lord; men shall call you the ministers of our God.” Verse 8. “I will direct their work in truth and will make an *everlasting covenant* with them;” also, chap. lxvi, he prophesies in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, “And I will also take of them for *priests* and for Levites saith the Lord.”

THE LOCATION OF ZION OR THE NEW JERUSALEM.

THE location of Zion or the New Jerusalem, is certainly a subject of importance, and well worth a candid investigation: for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millennium. However, because some are unable to separate, or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchizedek, then called Salem. Paul says Melchizedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchizedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion: the same is the city of David."—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem. Isaiah speaking of this Zion says: "For the people shall dwell in Zion at Jerusalem."—Isa. xxx. 19. Now if Isaiah had no idea of any other Zion; than the one at Jerusalem, why did he use the preposition *at*, as though there was another city called by the same name? Indeed, he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land [America]; therefore, he used the preposition, "Zion *at* Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium,

why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not. Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt: and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Sion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born."—Heb. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem: for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed, the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, *on the sides of the North*, the city of the great King. God is known in her palaces for a refuge." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlviii. 2-8. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii,* of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where

* We have before entered into a full investigation of this chapter; therefore, we do not deem it necessary to make any more comment upon it. (See page 182.)

the Lord's *ensign* of the last days was to be reared, and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, *the Mount Zion*" shall be established, to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning. This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood." "For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxxii. 4–13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony. Moroni writing the words of Ether says, page 550. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the House of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the House of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the

centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Bulah; for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25, that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9, that the waters were gathered together unto *one* place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or Joined. But says the objector, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph;* therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia. But the two continents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

* See Page 112.

Having dropped the foregoing hints upon the location of the Zion for the Millennium, to aid the reader to designate the difference between the Zion at Jerusalem, and the one of the Latter-days:—we will now quote a few of the sayings of the prophets concerning the utility of this Zion, the materials of which it shall be built, its glory, and magnificence, &c., &c., and let that suffice for the present.

ZION BUILT AND ESTABLISHED FOR THE MILLENNIUM.

THIS is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consider it a glorious one, and one of great importance to the world; but before we proceed any farther,—we will here take the opportunity to state that it is somewhat difficult to separate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other. The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millennium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others; consequently in the course of our work we are obliged to quote the same passage more than once. However, in this respect, we have so far endeavoured to avoid all possible repetition, and at the same time treat upon each subject separately, that the reader may have a more clear, and lucid idea of each subject in its true character.

Again, in treating upon this subject we shall, for the sake of brevity dispense with much comment that might be made: for indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built. But to hasten.

We will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkened and the moon turned into blood, he says: “And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”—Joel, ii. 32. Obadiah says, verse 17th: “But upon Mount Zion shall be deliverance, and the House of Jacob shall possess their possessions.” Thus Mount Zion and Jerusalem are to be places of deliverance for those that call on the name of the Lord, at the great, and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx chapter of his prophecy describes the materials for the building of Zion; we insert the whole chapter.

“Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness

shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous:

they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far; also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of many generations. Isaiah says in another place: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2-6. Again, Isaiah says: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 2, 3. From this latter quotation, we learn that Zion is to be a place where people shall gather to, from all nations; and that the law of God shall go forth from Zion to all nations. This is what we have before proved while speaking of the ensign that was to be reared upon this land. (See also Micah iv.)

Christ speaking to the Nephites is very plain upon this subject; Book of Mormon page 485, third edition.

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given

unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you; when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among who will not believe it, although a man shall declare it unto them."

Much more might be said upon this subject; but we think it unnecessary at present: for enough has already been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millennium; also, that the ancient city of Jerusalem will be rebuilt.

THE SECOND COMING OF CHRIST, AND THE DESTRUCTION OF THE WICKED.

"And then shall ye see the Son of Man coming in the cloud, with power and great glory. And when these things begin to come to pass, then look up; for your redemption draweth nigh."—Luke, xxi. 27, 28.

"Behold he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap."
—Mal. iii. 1-2.

HAVING already investigated many subjects in which we have had occasion to mention the second coming of Christ, which has no doubt, created some anxiety in the mind of the reader to know the particulars concerning it. Therefore, believing that we have sufficiently

cleared the way before us, we cheerfully enter the field of prophecy and reason, in order to learn particulars concerning this matter. After premising a little, we will proceed; first, to remove some objections that may appear; second, to a full investigation of the prophecies upon this subject.

We believe that Christ will come the second time being accompanied by his angels, and redeemed saints, in a cloud and flame of fire, with power and great glory; at which time the kingdom of heaven will come with power: and he will take vengeance on the wicked; also, that he will come personally and subject the earth to himself, and then the time will come for the saints to take the kingdom and possess it unmolested. Then will commence the reign of Christ and the redeemed saints on earth. The Millennium or the great sabbath of creation; in other words the *rest* decreed for the righteous. At the commencement of this sabbath of creation, satan will be bound, or whereas he has had power over the saints, it will be taken from him, and the most stubborn opponents of Christ *will* be destroyed: the righteous have a glorious resurrection, &c., &c.

Now that Christ will come the second time is not so much disputed; but the time when, and the object of his coming, and the work to be accomplished at the time has been, and now is, a matter of both public and private controversy. Some contend that it will not take place until the general judgment when all shall stand before the judgment seat of Christ; thus denying the reign of Christ, and the thousand years of peace on earth. Others say that he came at the destruction of Jerusalem in fulfillment of the predictions of the prophets relating to his second coming. Again, others say that he will not come personally; but only spiritually to reign in the hearts of his saints. Indeed, a multitude of opinions are afloat about the second coming of Christ; but what is the most repugnant to the will of heaven, and dangerous to the community at large, is the contempt with which the subject is often treated by many of those who profess to be the ministers of the pure gospel of Christ. We have known instances where a congregation of professors have agitated this subject, when the pastor of the same ascended his pulpit, and proclaimed peace and safety, telling them not to fear his coming, and that there is no promise of his coming to reign on earth, and if he should, it makes but little or no difference whether they knew any thing about it or not, providing they enjoy religion. This is what Peter says about the last days: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For in this they are willingly ignorant."—2 Peter, iii. 3-5. This scoffing, and the crying of peace and safety, is that which shrouds the minds of thousands in darkness, and no doubt, will be the reason why the Saviour will overtake them as a thief in the night, and in an hour when they are not looking for him.

Almost every society have some kind of an idea of his coming ; but each have marked out a way of their own for him to come ; but notwithstanding all their plans, he will come in his own way and overturn the works of men, and establish peace ; therefore, the thing needful for us, is to learn what is his way, that we may know how to prepare for it.

It is asserted from the authority of Christ, that his second coming took place at the destruction of Jerusalem ; but we object to this idea, because it is replete with nonsense, and without the least shadow of reason or proof. The saying of Christ that is referred to, to establish the above idea, reads as follows : “ Verily I say unto you, this generation shall not pass, till all these things be fulfilled.”—Matt. xxiv. 34. We will now go back and see what Christ alluded to, and if there is any propriety for saying that all things spoken concerning the second coming of Christ were fulfilled at the destruction of Jerusalem. We would here remark that it is a common thing in the sacred writings for future events that were to transpire at different and distant periods, and under circumstances widely differing from each other, to be amalgamated together, which makes it difficult for those who are unacquainted with history to fully comprehend them. It was also customary for the prophets when describing a succession of future events, to first give a general outline, and then particularize ; but the great confusion of the times, and in consequence of the various changes or translations of the scriptures from one language to another, the respective times and dates in which each event was to transpire, is in some instances left in the dark ; however, this is not the case with the predictions relating to the second coming of Christ. But to proceed.

The disciples of Christ came to him at a certain time to show him the buildings of the temple. “ And Jesus said unto them, see ye not all these things ? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.” (See Matt. xxiv, whole chap.) This no doubt with the parable in which he represented the end of the world, or the destruction of the wicked ; and also the saying : “ For the Son of man shall come in the glory of his father, with his angels,” created an anxiety in their minds to know more particularly about these things : for this purpose they interrogated him saying : “ Tell us, when shall these things be ? and what shall be the sign of thy coming and the end of the world ?” that is, when shall be the destruction of Jerusalem, and what are to be the ominous events that are to precede his coming, &c. “ And Jesus answered and said unto them, take heed that no man deceive you.” He then told them that false christs should arise, and that there should be wars and rumours of wars, nation should be against nation, and kingdom against kingdom, and that there should be pestilences, famines, earthquakes in divers places, and because that iniquity should abound the love of many should wax cold. He also told what should be the antecedent of his coming and the end of the world : “ And this gospel of the

kingdom shall be preached in all the world, *for a witness unto all nations*; and then shall the end come."

After giving this general outline of the events that were to precede the transpiration of each event mentioned in the questions, he particularizes, and divides the subject by first describing the manner in which Jerusalem should be destroyed; second, his second coming. He described the destruction of Jerusalem, and the fate of the Jews, with the following language: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, then let them which are in Judea flee into the mountains." Luke records it thus: "And when ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This abomination that made desolate, or the army that compassed Jerusalem was the Roman; and Moses by the spirit of prophecy described the calamity that came upon the Jews; at which time it was so severe that the mother sacrificed her infant to satisfy hunger. Christ said, "These be the days of vengeance." "And except those days shall be shortened there shall no flesh be saved: but for the elect's sake those days shall be shortened."

After he had concluded his description of the destruction of Jerusalem, he described what should follow after: "Then" said he "if any man shall say unto you, lo, here is Christ, or there: believe it not. For there shall arise false christs, and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now reader the subject is plain; for indeed, when the destruction of Jerusalem was accomplished, the tribulation of the Jews was not to an end: for Jesus said, that even after this destruction, false christs, and false prophets should arise. The history of the Jews is sufficient evidence to prove this fact. Indeed, since the time they were scattered, they have been almost constantly troubled with false christs. At times they have put so much confidence in them that they have supposed that the time was come for the kingdom to be restored to Israel; therefore, they attempted to rebuild Jerusalem; but they were only deceived, and by giving heed to them, they brought trouble upon themselves. Thousands of that people have been deceived by false christs, till destruction overwhelmed them. They have been foiled in every attempt to rebuild Jerusalem, which was on every occasion attended with the loss of many lives.

The course of that people has been one continued scene of distress, warfare, calamity, bondage, affliction, and tribulation, which has in many instances come upon them in consequence of false christs, and false prophets. And it seems that their tribulation is not yet over: for instance, read the account of their late persecutions at Damascus. But immediately after this tribulation is over, the sun will be darkened, and the moon withdraw its light, &c., which are to be signs that the coming of Christ is nigh. Luke is so plain upon this subject that a child may understand, and not be mistaken: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Thus we discover that their tribulation was to be; first, the destruction of their city; second, captivity till the times of the Gentiles be fulfilled. The captivity of the Jews is not yet to an end, and the times of the Gentiles is not yet fulfilled; therefore, those things that Christ said should take place subsequent to the tribulation of the Jews, are yet in the future. Hence, when they are gathered back upon the land of their fathers, and their tribulation over, which come upon them in consequence of false christs, and their captivity to an end, the above signs of the second coming of Christ will immediately begin to appear. The reader will by this time, no doubt, discover the object of our reasoning; also, that we have by the force of reason and scripture placed the signs that are to precede the coming of the Son of man, in a generation of as late a date as the one now on the stage of action. But to hasten.

"Then" said Jesus, "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig-tree: when his branches is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (the second coming of Christ,) is near, even at the doors. "*Verily I say unto you, this generation shall not pass, till all these things be fulfilled.*" The latter sentance of the above quotation, figuratively speaking, is the shoal that so many have run upon, and are not able to get over it; but we consider the channel of reason and prophecy so plain and passable, that any one may become his own pilot by examining the chart for himself.

(Continued on first page of next Number.)

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[NO. 9.

THE SECOND COMING OF CHRIST, AND THE DESTRUCTION OF THE
WICKED.

(Continued from page 224.)

It is asserted because Jesus said, “this generation,” &c., that all that is mentioned in the chapter was fulfilled in the generation which was on the stage of action when Christ was on earth. Where is it written that the sun was darkened, the moon turned into blood, that the stars fell from heaven, and that Christ came in the clouds of heaven with his angels, with power and great glory at the destruction of Jerusalem? We answer; nowhere. Some historians pretend to say that there were fearful sights seen over the city at the time; but it cannot be found in the annals of either sacred or profane history that Christ came with power and great glory at that time. Indeed, the parable of the fig-tree explains it: when we see any tree begin to put forth its leaves we know that summer is nigh at hand; so in like manner when we see the before mentioned signs appear, we may take warning that the coming of the Lord is nigh at hand. Therefore, the generation in which the signs begin to make their appearance, such as the gospel being preached to all nations as a witness, wars and rumours of wars, pestilences, famines, earthquakes, the seas heaving themselves beyond their bounds, signs appearing in the heavens, stars falling, sun darkened, moon having the appearance of blood, &c., &c., shall not pass till all things which are mentioned as antecedents to the second coming of Christ are fulfilled. To read the verse as follows explains the whole matter: “Verily I say unto you

this generation in the which these signs make their appearance shall not pass, till all these things be fulfilled." This most unquestionably is the true meaning of Christ; if not, then there is no agreement between his testimony, and that of the prophets and apostles. Surely, if this is not his meaning, his own words do not agree; first, it is said in Luke, that the Jews should be carried captive into all nations, and that Jerusalem should be trodden down until the times of the Gentiles be fulfilled; second, he said "this generation shall not pass till all these things be fulfilled." If the word *this* refers to his generation, or the first century, then the times of the Gentiles were to be fulfilled in that generation; but we have before said that the times of the Gentiles are not yet fulfilled; therefore, it cannot be possible that Christ alluded to any other generation than the one that we have before mentioned.

The prophecy of Joel places this coming of Christ in the future as yet, speaking of the second coming of Christ, he mentions the same signs that Jesus mentioned: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel, ii. 30–32. When Jerusalem was destroyed there was no deliverance there; but on the contrary Christ said: "Let him which is in Judea flee to the mountains." The testimony of Peter is positive on this subject: "And he shall send Jesus Christ which before was preached unto you: whom the heavens must receive (retain) until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts, iii. 20, 21. From this we discover that Jesus is not to come until the times of the restoration of those things spoken of by the prophets; and we have already shown in the former part of this work that the House of Israel are to be restored, and Jerusalem rebuilt. It is also a prominent item in the prophecies of the Jewish prophets, that the earth will undergo a great change at, or prior to the coming of the Messiah; so much so that the land of Canaan will again flow with milk and honey, the mountains be thrown down, the vallies exalted, and the barren and thirsty land become fertile; and in a word, the curse be taken off of the earth so that it will yield its fruit in an abundance. These are all works of restoration that the prophets have mentioned, and according to Peter, heaven is to receive Christ till this work of restitution commences: and during the times, or in other words, while this work is progressing he will come with power and great glory. The destruction of Jerusalem was certainly not a work of restoration; but to the contrary there was a great destruction and scattering; therefore, every one who is in possession of his reasoning faculties, and a believer in the scriptures, will at once discover the impropriety of saying that the

Messiah came at the destruction of Jerusalem, or at any time since : for heaven must retain him until the times of the restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began.

St. John was banished upon the island of Patmos in the year of our Lord ninety-four, or ninety-six, being twenty four or twenty six years after the destruction of Jerusalem. At which time he received many revelations, and while in a prophetic vision Christ said unto him : "Behold I come quickly and my reward is with me." He also prophesied of his coming, saying: "Behold, he cometh with clouds; and every eye shall see him." This at once places the second coming of Christ in the future from the destruction of Jerusalem.

The following is quoted to prove that Christ came at, or near that time, "Verily I say unto you there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 28. We have no hesitation in believing that it was just as easy for the Lord to preserve an individual or individuals, that they should not taste of death, in the Apostolic age of the world, as it was for him to do it in the Antediluvian age, or that in which the prophets lived; therefore, it is possible that Christ intended to, and has preserved some one of his disciples that he has not tasted of death, and will remain so till he comes. Indeed, from what is recorded of St. John the beloved disciple, we are led to conclude that Christ promised something of the kind to him. It is said in the xxi of John's Gospel, from the 20 to the 23 verse inclusive: "Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper. Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *if I will that he tarry till I come, what is that to thee?* Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but if I will that he tarry till I come, what is that to thee?" Surely such a saying would not have went abroad among the brethren without something as a foundation for it. John says of himself, that an angel gave him a book and told him to eat it, and then said: "Thou must prophesy again before many people, and nations, and tongues and kings"—Rev. x. 11. We leave the reader to judge whether or not, Christ in saying that there "be some standing here that shall not taste of death till the Son of man shall come in his kingdom," alluded to what we have said of John. (However, we do not pretend to say that John is travelling about among the nations that we have a knowledge of; but that the Lord has preserved him that he should not taste of death. Let every one judge for himself about this.) If he did not have reference to the preservation of John; perhaps he alluded to what is recorded immediately after: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

—Matt. xvii. 1, 2. Hence, if he alluded to either what is said concerning John, or to his transfiguration, it does not establish the idea that he came at the destruction of Jerusalem.

The sect in Christendom that call themselves Universalists, are perhaps the most eager to establish the idea that Christ came at the destruction of Jerusalem, in order to fix the time of the destruction of the wicked from the presence of the Lord, and the separation of the righteous from them; as is mentioned in the xxv chapter of Matt. 31 and 32 verses, and the casting off the unrighteous where there shall be weeping, wailing, and gnashing of teeth, also at the destruction of Jerusalem; and thus wave the force of the scripture that speaks of the condign punishment of the unjust, by placing all these things in the past time. But the following shows the fallacy of such an idea: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; *afterward they that are Christ's at his coming.*"—1 Cor. xv. 22, 23. The Universalists contend that all the human family are Christ's, in the full sense of the word, and for a moment we will admit the proposition to be correct, and see what will be the inevitable conclusion. First, if all are Christ's without any respect to righteousness, then all had, or will have a resurrection at his coming; second, if he came at the time Jerusalem was destroyed, then of course all had a resurrection at that time; and Christ said, "in the resurrection they should be as the angels of heaven;" therefore, if all had a resurrection at that time, then all are as the angels of heaven; and if *we* are his people, *we* had a resurrection then: consequently we are as the angels of heaven! This conclusion of necessity follows, if we admit that Christ came the second time when Jerusalem was destroyed. Who can believe such an absurdity? Certainly, no reasonable person can! Surely, if Christ came at that time, the resurrection of those that are his is past; and if we have had none, then we are out-laws without a foundation for a hope, and without a promise of a glorious resurrection: therefore, as Paul says: "Let us eat, drink, and be merry, for to-morrow we die." O Lord, deliver thy people from such fanaticism and absurdity, and hasten the happy day when thy glory shall be revealed in the clouds of heaven; when thy saints shall no longer cry under the alter, saying, how long, O Lord, thou who art true and faithful, dost thou not avenge us of our enemies; when thy prophets shall have a glorious resurrection; when the powers of death shall be destroyed, thy kingdom come, and satan restrained from tempting thy people. Thine ancient saints rejoiced in hope of these blessings, and privileges, and thou hast promised the same in thy word to thy people of the last days. Help thy people then, O Lord, to rise above all the vain and foolish doctrines, and opinions of men, and to immerge forth into the fulness of the light of thy glorious gospel, and look forth with joyful anticipations, and with acclamations of praise to thee, and hail in the distance the day of REST.

Having made the foregoing observations to show the impropriety of the idea, that Christ came the second time at the destruction of Jerusalem, we will now proceed to a more extensive examination of the prophecies connected with this subject.

We have already stated that it is a matter of dispute whether or not, Christ will come personally; but that in our opinion he will come as literally as he went away, which we will now prove.

The reader will remember, that the last time Jesus manifested himself to his disciples after his resurrection, he dined with them, and ate broiled fish and honey-comb upon the shore of the sea of Tiberias, and of course he appeared personally, and was in possession of his body: for said he to his disciples at another time: "A spirit hath not flesh and bones as ye see me now have." And Luke says: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus shall come again in like manner as ye have seen him go into heaven."—Acts, i. 9–11. If Jesus went into heaven personally, of course according to the above he will come personally.

Now as we have before quoted, there is to be great trouble and distress among the inhabitants of the earth, previous to the appearing of Christ; but when he comes he will decide the fate of the nations, and according to the scriptures the scene will be changed, and notwithstanding the Jews have had great tribulation ever since they were taken as captives, they will then be saved, and great destruction will come upon the Gentiles; thus fulfilling the saying: "On whomsoever this stone [Christ] shall fall, shall be ground to powder." Many have supposed that prior to his coming the Gentile world will be converted to Christianity; but we are told by Jesus: "That as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." But few shall be saved in comparison to the vast multitude of the human family. It is to be feared that as the Jews were mistaken in the prophecies, relating to his first coming, consequently rejected him; so the Gentiles will mistake his second coming for the general judgment, and thus in their own minds procrastinate it. But to hasten.

We have already quoted many passages, in which, the way and manner that the Lord will appear is clearly set forth; but in order that the reader may know the amount of evidence to support such a doctrine, we will insert a few more: "Now we beseech you brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son

of perdition.”—2 Thes. ii. 1-3. This not only proves that the coming of Christ was a doctrine of the Church; but that he did not come when Jerusalem was destroyed: for according to the above, he was not to come until after the great falling away, and the setting up of the man of sin, “whom” the apostle says, verse 8th of the same chapter, “the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” Paul said to Timothy, but a short time before he sealed his testimony with his own blood: “Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.”—2 Tim. iv. 8. “Unto them that look for him shall he appear the second time without sin unto salvation.”—Heb. ix. 28. “I thank my God always in your behalf, that in every thing ye are enriched by him, so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.”—1 Cor. i. 4-7. “For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ.”—Phil. iii. 20. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—1 John, iii. 2. “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”—Tit. ii. 13. We might insert much more scripture to prove that the second appearing of Christ was anciently a doctrine of the church; but we forbear in order to hasten to that which is more useful to us. It is said, there is a crown of righteousness laid up for those who love the appearing of the Lord; therefore it is necessary that we should know something about this appearing, for there can be no true love without a reason or a foundation for it: hence, we see the all importance of a correct understanding of this subject. Indeed, it is not a fable, or to use Peter’s maxim: “We do not follow cunningly devised fables when we make known the power and coming of our Lord Jesus Christ.”

We have before inserted what Jesus has said about his coming. (See again Matt. xxiv. 30; Luke, xxi. 27; also Mark, xiii. 26.) From these passages referred to we learn that he will come in his kingdom, and in the clouds with power and great glory. Paul wrote to the Thessalonian brethren as follows: “And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.”—2 Thes. i. 7-10. Thus Christ will come in a flame of fire with his mighty angels, and take vengeance on them that know not God. Jude says: “And Enoch also, the seventh from Adam prophesied

of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him."—Jude, 14, 15. From this we discover that Christ will come with his saints to execute judgment on the ungodly, &c. David says: "Out of Zion the perfection of beauty, God hath shined. Our God shall come and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."—Ps. l. 2-6. "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—Ps. xcvi. 1-5. The foregoing is sufficient evidence to establish the idea that we have before advanced, that Christ will come with his saints and angels, and with a flame of fire and destroy the wicked.

But before he comes the Jews are to be gathered back, and commence to rebuild Jerusalem, and several nations will gather against them. Zechariah says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee: for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the days of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the East; and the mount shall cleave in the midst thereof toward the East and toward the West, and there shall be a great valley, and half of the mountain shall remove toward the North, and half of it toward the South."—Zech. xiv. 1-4. It is evident that the Jews mistook the predictions of the prophets relating to his second coming, for his first; therefore, they rejected him because he did not come as they expected; but when they are gathered upon the land of their fathers, other nations shall gather against them, and shall even succeed in taking half of the city, and cause great affliction to come upon its inhabitants; so much so that they shall be in great distress, and despair. But behold! in the midst of this distress, and anguish, a flame of joy, and gratitude, is kindled in the bosom of every inhabitant by the sudden appearance of their Messiah in a cloud; and as he sets his feet upon the mount of Olives their enemies will be terrified, and greatly dismayed. Then

will be fulfilled what John says about the great battle: "And the wine-press was trodden without the city, and blood came up to the horses' bridles by the space of six hundred furlongs."—Rev. xiv. 20. John declares that the holy city shall be trodden under foot forty and two months, and that two prophets shall prophesy in it a thousand two hundred and threescore days; but that they shall be killed, and after three days and a half, the spirit of life from God shall enter them, and they shall live again to the great fear of those nations who are assembled against Jerusalem; but the result will be the destruction of many of them; for the Lord will appear to fight the battle for his people [the Jews]; and then will be the time that the saints shall possess the kingdom: for said John: "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever."—(See Rev. xi.) John writes thus in another place, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great; and the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. xvi. 15–21. The prophets and apostles agree that when Christ comes great destructions will also come upon the wicked, especially those that are gathered against the Jews; and the plagues wherewith they shall be destroyed will be fire, pestilences, famine, terrible earthquakes, awful storms of hail, the sword, and to finish the work, Christ will destroy them with the brightness of his coming. According to John we have reason to believe that those nations that will gather against Jerusalem are the modern kingdoms of Europe, who are the fragments of the Roman empire; however, other nations perhaps will engage with them in the contest. Speaking of the ten kingdoms represented by the horns of the beast, he says: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. John in another place describes this great battle that is to take place at the coming of Christ thus: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many

crowns; and he had a name written that no man knew but himself; and he was clothed with a vesture dipped in blood: and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of the Almighty God. And he hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the Great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image: these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”—Rev. xix. 11–21. O ye nations of the earth, with all your religious ceremonies! how can it be possible that ye can be so blind as to fulfill this prophecy? The following answers this question: “For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.”—Rev. xvi. 14. Surely, this will be a time of distress, and no wonder that the prophet exclaimed that he should come; but who may abide the day of his coming? This will be a day of vengeance, when God will avenge himself of his adversaries; when the whole world shall be subjected to Christ, that he may reign King of the whole earth, as he now reigns King of saints; when mystery Babylon the great shall be exterminated or fall to rise no more; and when all that obey not the gospel shall be cut off. This will be the great battle of decision, which will decide the fate of the nations, and curtail the power of satan, that the thousand years of *rest* for the saints may commence. Isaiah in the xxiv chapter of his prophecy, is very explicit upon this subject: “Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.” “The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is

defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Thus we discover that priest and people are to share alike in the destruction because they have transgressed, and broken the everlasting covenant: and the following shows that this destruction will be so universal, that but a few shall be left: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." He says, verse 10th: "The city of confusion is broken down: every house is shut up, that no man may come in." Verse 17th: "Fear and the pit, and the snare are upon thee, O inhabitant of the earth." "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage and the transgression thereof shall be heavy upon it: and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "Then the moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Indeed, the earth will be smitten with the power of God, and removed out of its orbit, or in other words reel to and fro like a drunkard, and the transgression thereof be done away.

From the following we learn that the Lord will come with vengeance and destroy the wicked, and also with recompense to save his people: "Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. xxxv. 4.

Joel says: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them and will return your recompense upon your own head." "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow shares into swords and your pruning-hooks into spears: let the weak say, I am strong." "Put ye in the sickle; for the harvest is ripe: come get you down; for the press is full, the fats overflow: for the wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." Thus when the nations are gathered to fight the Jews, and to oppose the Lord when he appears, and the great battle takes place,

the earth shall quake and tremble; and so awful will be the destruction of the wicked that the sun will be clothed with blackness like a woman mourning for her only son, and hide his face from such frightful scenes of distress: the stars will also withdraw their light, and in a word, the whole heavens will be dressed in mourning. This will take place at, or but a short time before the Lord will come. Joel further says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more." According to the above the Lord will be the only hope of his people in that day. The Jews as a nation will then be convinced that He whom their fathers crucified is their true Messiah. Zechariah says: "And it shall come to pass in that day, that I [the Lord] will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and as one that is in bitterness for his first-born."—Zech. xii. 9, 10. Thus the sudden appearance of Jesus in their midst will not only kindle a flame of joy in their hearts; but for the wickedness of their fathers in crucifying him, and their unbelief and hardness of heart, they shall mourn; but as one of the prophets has said, he will forgive their iniquity, and remember their sin no more; and as Joel says, he will be their hope in that day. Zechariah says in another place: "They shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends." Joel concludes by saying: "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

Malachi has given a description of the second coming of Christ and the destruction of the unrighteous: (See Mal. iii.) "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Some have supposed that the above was fulfilled at the first appearing of Christ in the flesh; but we object to the idea; for we have no account of his sitting as a refiner to purify the Jews, and to purge away their iniquity at that time. The following shows that it was not fulfilled

then. "Then shall the offerings of Judah and of Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Every person knows that at the time Christ was on earth the offerings of the Jews were not pleasant unto the Lord. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. * * * Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Chapter iv: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this saith the Lord of hosts." According to the above when the Lord comes, we can discern between him that serveth the Lord, and him that serveth him not: for the earth will burn as an oven and all the proud and wicked will be cut off;—but the righteous have the promise of being saved. Men may deceive and be deceived until that time; but then it will be known who has worshiped God in sincerity, and who has not. Peter corroborates Malichi; speaking of the day of the coming of the Lord, he says: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and the perdition of ungodly men."—2 Pet. iii. 7.

From the above quotations we learn that so universal is to be the fire that those who come against Jerusalem will not be the only ones that will be destroyed; but the proud, the reprobate, and the ungodly of every description in other parts of the earth will also be cut off: for indeed, the earth is to be purified with fire. Isaiah speaking of that day, says: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou comest down, the mountains flowed down at thy presence."—Isa. lxiv. 1-3. Habakkuk is also very plain upon this subject, speaking of the coming of the Lord, (for he no doubt saw it in a vision; therefore he writes in the past tense,) he says: "O Lord, I have heard thy speech, and was afraid: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands; and there was the hiding of his power. Before him went the pesti-

lence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by: the deep uttered his voice and lift up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed."—Hab. iii. 2-13.

He shall come, and who may abide the day of his coming? This is an important question, and one that concerns every son and daughter of Adam, and is necessary to be answered. We have shown in the former part of this work that the gospel shall be preached as a witness unto all nations before the Lord comes, and that the honest in heart shall be gathered from the midst the wicked; but according to our Saviour's parable of the ten virgins, five of which were foolish, and the others wise, some will even make a profession of religion and not be counted worthy to share in the glory that will be revealed at that time; consequently they will not be able to abide the day of his coming. If some make an exertion to be saved at that day, but will not have a sufficiency of faith, what will become of those who treat the subject with contempt, and say that it is a matter of little or no consequence to them whether he comes or not, to reign on earth? Let every one answer this question for himself. Christ said, as we have before quoted: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Matthew words it thus: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Thus one portion of the inhabitants of the earth shall be terrified and shall lament and mourn, while another part shall rejoice and hail the day with gladness. Paul writing upon this subject says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and of the day: we are not of the night, nor of darkness."—1 Thes. v. 1-5. We learn

from this that that day will not overtake the saints as a thief in the night, because they will be prepared and looking for it. Isaiah speaking of what the saints shall say at that time says: "And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." How can those who treat the subject with contempt say that they have waited for the coming of the Lord, and then rejoice when they see him? and how can those who deny his coming be prepared for it? Surely none but the pure in heart will be glad to see him—the rest shall mourn. And according to the prophets, but few will be prepared; consequently but few will abide the day of his coming.

Now let us sum up the whole matter as far as we have traced the subject. First, the Lord will send his servants to preach the fullness of the everlasting gospel to all nations as a witness of these things, or that the kingdom of heaven is at hand. Second, that the saints of the mixed nations, and of the tribe of Joseph upon this land, will gather to Zion, and the Jews to Jerusalem; at which time there will be signs in the heavens of blood, fire and pillars of smoke, pestilences, famines shall be prevalent among the inhabitants of the earth, and there shall be wars and great commotions among the nations, earthquakes shall also be in divers places. All these are signs of his coming. Third, many of the inhabitants of the earth will become so wicked, and destitute of the Spirit of God, that they shall go up to fight against the Jews. Fourth, the Lord will then be revealed in the cloud with his angels and with a flame of fire, and destroy them that fight against him. About this time the sun will be darkened, and the moon have the appearance of blood; the earth will reel to and fro like a drunkard, or in other words it shall be forced out of its orbit, and be tossed to and fro in the immensity of space, or to use the prophet's words, it shall be turned upside down and removed out of its place, and shall be like a chased roe, the mountains thrown down, the earth groan with awful earthquakes, which will shake it from centre to circumference, the heavens darkened, and all nature tremble, as though all were to be torn to atoms at once. In the midst of this confusion of the elements, those that have not faith, and have not their lamps trimmed and burning will be terrified, and begin to mourn and lament. All of a sudden the darkness will vanish from the heavens, and they will be unveiled; and Jesus with the grand retinue of heaven will be in sight; every eye will gaze steadfastly upon them: for says the apostle, "every eye shall see him;" and as they draw near to the earth, the kings of the earth, the great men, the noble, the rich men, the chief captains, the mighty men, the free-men, the bond-men, priest and people, master and servant, mistress and maid, buyer and seller, and borrower and lender, shall endeavour to hide themselves in the dens and rocks of the mountains, and shall begin to say, come, O ye rocks, and mountains, and hide us from the face of him that sitteth on the throne,

and from the wrath of the lamb: for the great day of his wrath is come; and who shall be able to stand? (See Rev. vi. 14-17.) But behold the earth will take fire, and then as the prophet says, it shall burn as an oven and the wicked shall be burnt up, and it shall leave them neither root nor branch. And according to the scriptures, so intense shall be the heat of this fire, that the mountains shall melt like wax. Thus the wicked as the apostle says, shall be consumed with the brightness of his coming, or in other words burned with fire. This fire that will destroy the wicked will be no detriment to the saints; but their joy. But says the reader, you astonish me: for how can that be? We will tell you. This fire is the glory of God, for says the apostle: "Our God is a consuming fire; and you will remember that when the Lord appeared unto Moses, Nadab, Abihu, and the seventy elders of Israel, upon Mount Sinai, that it quaked exceedingly: for the Lord in a small degree appeared in his glory. But when the children of Israel saw this, they were afraid to approach the mountain, and said, let us not go up lest we be consumed. Moses and the elders, went up and were not consumed because they had faith; but the children of Israel could not abide the presence of the Lord, because they had not faith. This is the reason why the wicked cannot abide the day of his coming. Indeed, it will require as much faith to abide that day, as it did for Shadrach, Meshach, and Abed-nego, to abide the flames of the furnace. But says one, tell me more particularly how the righteous will be saved?

This day of the coming of Christ will overtake the wicked, as we have before mentioned, as a thief in the night, or when they as little expect it, as the Antediluvians did the flood, or the Sodomites their destruction by fire. But it will be remembered that at both the flood, and the destruction of Sodom and Gomorrah, the righteous were delivered by faith and works; first, Noah and his family by the ark; second, Lot and his family by fleeing Zoar. The disciples of Christ were also delivered by fleeing to the mountains, when Jerusalem was destroyed; but so much greater will be the destruction at, and a short time before the coming of the Lord, that the prophet calls it the *great and notable day of the Lord*. Mount Zion, and Jerusalem, will be the places of deliverance at that time; but for reasons that will hereafter appear to the attentive reader, we believe that Zion will be the principal place of deliverance for the saints that have before embraced the gospel. And so perfect will be the deliverance in Zion, that just before the Lord comes, he will send his angels, and gather to Zion those that were so situated that they could not go there before. This will be but a short work; but a powerful one. Indeed, two shall be in a bed, the one that is righteous shall be taken and wafted on the pinions of faith, and in a moment, as it were, set down in Zion. (See again Matt. xxiv. 31.) For indeed, the Lord has decreed that his saints shall be gathered together before he comes. When he comes they will be either in Zion, or in Jerusalem; and during the time of the com-

motion of the elements, and as he comes near the earth, the saints will mount up on wings as eagles, (wings of faith,) or flit through the ethereal sky, and meet the Lord, and join the hallowed throng in the air. For proof of this, we insert the following: "For this we say unto you by the word of the Lord; that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. iv. 15–17. Thus when the Lord appears the bodies of the saints that sleep in the dust shall burst their tombs and mount up on high together with the mortal saints, to meet the Lord. With this exalted idea of the appearing of the Lord, and the glorious salvation, or deliverance of his people, we are not astonished that the Saviour should say: "When ye see these things begin to come to pass, then look up, and lift up your heads and be glad; for your redemption draweth nigh." Indeed, the path of the saints has ever been paved with scenes of affliction, privation, and hardship; and in a word, like Lazarus, they have hitherto received their evil things, while on the other hand the wicked have had their worldly pleasure; but then, the scene will be changed, and the saints will possess or enjoy that *rest* that they have so long anticipated; but the unrighteous will be cut off. But says one, what will become of Zion, and Jerusalem, at the time the saints are with the Lord in the air, and the wicked are being burnt? We answer, the Lord will preserve them.

After the wicked are destroyed, and the earth purified by fire, and made fit for the abode of the righteous, will be fulfilled what Zechariah says: "The Lord my God cometh with all his saints with thee" [him]. For how could the saints that remain in the flesh till he comes, come with him, except they first meet him, and then come with him.

We would here remark, that when the Lord appears to deliver the Jews from their precarious situation, every eye shall see him; but not the full extent of his glory; but when he appears in Zion with all his saints and angels, the fullness of his glory will be revealed to his people. Then will be fulfilled what David says: "When the Lord shall build up Zion, he shall appear in his glory."—Ps. cii. 16. Isaiah says: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. lix. 20. Joel says: "The Lord shall roar out of Zion." Indeed, after the earth is purified with fire, Jesus with all the grand retinue of heaven will set their feet upon mount Zion; and then will be fulfilled what Paul says about the dispensation of the fullness of times: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of

times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, in him."—Eph. i. 9, 10. Oh, the happy day, the glorious time when saints and angels meet! Surely, there we shall meet our father Adam, and the Antediluvian patriarchs, Enoch and the church of the first-born, Noah, Abraham, and the prophets, the apostles and all the saints from Adam to the latest birth. Oh, what glorious promises! my soul leaps forward at the thought.

If I am called "deluded," let me live for that day. If I am forced to pass through scenes of sorrow and affliction, and to become a companion of the beasts of the forest, or to wander in the wild desert, and seek a shelter in the dens and caves of the rocks, because of my religion, let me keep the faith. I will endure the toil, supported by the word of God, only let me have part in that happy meeting when saints and angels shall greet; when Zion shall ring with the voices of the saints from every corner, with loud hosannahs to God and the Lamb; and when the voice shall be reiterated from one end of Zion to the other, saying, crown Jesus as King of kings, and Lord of lords; for he is worthy: for he hath redeemed us by his own blood out of all nations, destroyed our enemies, curtailed the power of satan, and brought us to enjoy that *rest*, that he hath ever promised since the beginning of the world. Then the kingdom of heaven will be established on earth, that the will of God be done on earth as it is done in heaven, and the immortal saints reign as kings and priests under Jesus Christ; which will continue uninterrupted for the space of one thousand years at least. Daniel describes this as follows: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—Dan. vii. 13-18. John speaking of this happy day says: "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." "And they sung as it were new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. xiv. 1-3. John defines this subject in another place, in which he says that the hundred and forty and four thousand were sealed out of the several tribes of Israel, and mentions another company which were collected from all nations. Then will be the great feast or marriage supper of the Lamb, or as the apostle says: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and

white: for the linen is the righteousness of saints. And he said unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."—Rev. xix. 7–9. When Christ administered bread and wine to his disciples as the emblems of his broken body and spilt blood, he told them to do it until he come; but said that he would drink wine no more with them until he would drink it anew in his Father's kingdom. It is evident that upon the same principle that the children of Israel were commanded to offer sacrifices upon the smoking altar, as a type alluding to the great sacrifice that was offered upon the cross for the sin of the world, the followers of Christ are commanded to break bread, and administer wine, not only, in commemoration of the broken body and spilt blood of Christ: but to keep them in remembrance of that happy day when Jesus shall gird himself, and administer it anew in his Father's kingdom, to all the saints and prophets from Adam down to the latest birth. Oh what rapture! what joy will be there! when angels shall shout, and the whole heavenly choir shall strike up a song of praise to God and the Lamb. Oh what condescension—Christ the Lord of Glory condescends to officiate at the great feast! This will be the great feast prepared for the righteous that Isaiah speaks so highly of: "And in this mountain (The word *this* refers back to Mount Zion spoken of in the 23rd verse of the preceding chapter) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain *the face of the covering cast over all people, and the veil that is spread over all nations.* He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 6–9. From the above we learn that at the time of this feast, the veil that has ever since the fall intervened between man and God, and has never been rent only by faith, will be removed, and the saints see him face to face, and know him as he is. Death will also be swallowed up in victory, and mothers will not mourn for the loss of their children: for God will wipe away tears from off all faces. Indeed this is the day when the glory of God will be revealed, which has been hid from ages and generations past.

John after describing the hundred and forty and four thousand that were sealed says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" "And one of the elders answered saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.”—Rev. vii. 9–17.

Now reader we appeal to your own conscience if the privilege of sharing in this feast, and the enjoyment of eternal life, is not well worth a pilgrimage like that of Abraham’s. We leave you to exercise your own judgment upon it. But says one, is this coming of Christ nigh, or not? We answer, that when the signs that Christ said should precede his coming begin to appear, then know that that generation will not all pass away till the Son of man comes. If these signs begin to appear, then he will come before this generation is all past;—“but the day and the hour knoweth no man.”

From what we have already said, the reader will readily discover that when the Lord appears his saints will be gathered together; hence we see the folly of the efforts of the Missionaries to convert the world, and thus bring in the Millennium; but at the same time say nothing to the people about gathering together. Also when he appears he will destroy the wicked, so that but few shall be left in comparison to the vast number of the human family. Then what will become of those that teach false doctrines, and deny that there is any promise of his coming, and those also that say that it is a matter of little or no consequence whether he comes to reign on earth or not? Let every one answer this for himself. When he comes those that will be saved, will be looking for him, and expecting him. “If the righteous are scarcely saved, what will become of the sinner and the ungodly?”

Now the Lord hath commanded us to lift up our voices and proclaim repentance unto this generation, saying, repent ye all people, and prepare for the great and notable day of the Lord. And now kind reader, if you have not repented of your sins, it is high time for you to do it; for you know not how soon the day of the Lord will come; therefore, be up and a-doing, fit and prepare yourself for the great day. Put on the whole armour of God that you may be able to stand, have your loins girt about with truth, have on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, have the shield of faith that you may be able to outide the storms of adversity, and land safe in the kingdom of heaven: for says Peter: “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.” “Behold, he shall come saith the Lord of hosts; but who may abide the day of his coming?”

THE RESURRECTION.

WE have before touched upon this subject in our remarks upon the second coming of Christ, but the magnitude of it is such, that it calls for a more extensive investigation; therefore, we shall make a few more inquiries into the merits of it, which we trust will be useful to our readers, especially those who have not hitherto been engaged in the service of God.

According to divine revelation all both saint and sinner will have a resurrection; but that of the saints will be a thousand years at least, before that of the wicked. The former will take place at the coming of Christ, but the latter at the end of the Millennium.

The idea of a glorious resurrection inspired the prophets with energy; and they esteemed it a greater treasure than all the wealth, and aggrandizement that this world can afford; and indeed, as the apostle says, some were tortured and would not accept of deliverance when proffered, for the sake of, or that they might obtain a better resurrection. The deliverance proffered, no doubt, was on condition that they would deny the faith. But to proceed.

The first portion of the sacred volume that we will call the attention of the reader to, reads as follows: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 21-23. Paul dilates upon this subject to some extent in order to show the propriety of the resurrection, and thus do away the erroneous opinions that some had imbibed, that there was no resurrection of the dead. He plainly sets forth the radical change in the transition from mortality to immortality. He describes all as being sown in mortality but when raised, immortal; but he makes a distinction in the glories that they shall receive. We infer from his reasoning that it was a doctrine of the church, and an immutable decree of Jehovah that all should be raised from the dead; but in addition to this, the Lord has made a certain sure promise, that all who obey the gospel shall receive a glory when raised, that the unrighteous will not receive, because of disobedience. This decree that all shall be raised, is for the purpose of redeeming the human race from the consequences of the fall; but the Lord has decreed that there shall be a *rest*, or a sabbath of creation that all may share in on condition that they obey the gospel; therefore, those that do not obey the gospel will not share in this *rest*. When this *rest* commences those that have obeyed the gospel, and held out faithful to the end, will be raised out of their tombs in order to enjoy it; but the wicked through disobedience render themselves unworthy of it; therefore, they will not be raised when the righteous are.

The resurrection from the dead is not only a distinctive feature of the doctrine of Christ; but was considered by the ancient saints a great treasure which would amply reward them for all their toils, and privations, that they endured while engaged in the work of God. To secure unto themselves the right of this glorious resurrection was one of the grand objects they had in view: hence, Paul declares that those that are Christ's shall have a resurrection at his coming.

Some dispute that there will be a literal resurrection of the body; but we are satisfied in our own minds that the scriptures are so plain, positive, and directly to the point, that there is no room for controversy; however, for the benefit of the bewildered mind, we will give some of our reasons for believing as we do.

First, we believe in the literal resurrection of the body, because that Christ's body came forth out of the tomb, and he is the first-fruits of them that slept, and also the example, which we will now prove. The scripture says: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass that two men stood by them in shining garments who said, why seek ye the living among the dead? He is not here but is risen."—Luke, xxiv. 1-6. See also Matt. xxviii. 1-6. Mark, xvi. 1-6. John, xx. 1-8. Christ said after his resurrection. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet."—Luke, xxiv. 39, 40. Thus Jesus had flesh and bones after his resurrection. But says one, did not Paul say that flesh and blood cannot inherit the kingdom of God? We answer in the affirmative; but he did not say that flesh and bones could not inherit the kingdom of God. Flesh and blood constitute the mortal life of man; but when the blood is gone and the Spirit of God takes its place, then the man is immortal. Blood is natural; therefore, the human system becomes weak through old age; but the Spirit is eternal; therefore, it preserves, and is not subject to pain. It will invigorate the human system with power and cause it to act without weariness to all eternity. Christ did not say that he had flesh and blood; but that he had flesh and bones. We read also that Jesus appeared unto his disciples upon the shores of the sea of Tiberias, and even condescended to dine with them on broiled fish and honey comb which he had prepared himself. O ye proud priests of the present day who roll in luxury, and lean upon your places of ease, and would consider it too low an undertaking to condescend to cook food for yourselves and followers, here is a lesson for you. Christ our Redeemer who spoke as never man did, condescended to prepare food, and dine with his disciples after his resurrection! This proves to a demonstration that his body was raised from the dead; therefore,

seeing that he is the example, not only in respect to piety and godly conduct; but in the resurrection from the dead, as he came forth, as far as the literality of the resurrection is concerned, so must we. John is plain upon this: "Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John, iii. 2. Paul says: "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phi. iii. 20, 21.

Second, there is no partiality with God; for he respects his saints in one age of the world as much as he does in another; therefore, it would be an unjust thing for him to translate the bodies of Enoch, and Elijah to heaven, and change them from mortality to immortality and not suffer others to possess their bodies in eternity. It is said that when Christ was crucified that the earth did quake, and the rocks rent: "And the graves were opened; and many of the bodies of the saints which slept arose, and came out of their graves after his resurrection and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53. In the above it is said that the bodies (not spirits) of the saints arose; therefore, if God raised many of his saints at that time, why will he not raise all in his own due time?

Having dropped the foregoing hints to prove the literality of the resurrection, and also that it is one of the principles of the doctrine of Christ, we leave the subject for the present. But shall hereafter say more respecting it in the course of our remarks on the Millennium.

THE MILLENNIUM.

"There remaineth therefore a REST to the people of God."—Heb. iv. 9:

"Blessed are the meek for they shall inherit the earth."—Matt. v. 6.

THERE is no subject that abounds in the bible equal to that of the Millennium or the thousand years of *rest* for the people of God, and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This *rest* or sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God, to cease from their temporal labours and keep the

seventh day or sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep a sabbath of days, and one of years. Every seventh year they let their servants, and their beasts of burden rest, and every fiftieth year, they had a jubilee, when their servants were set free. Paul speaking of these says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new-moons, or of the sabbath days, which are a shadow of things to come."—Col. ii. 16, 17. Thus the sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of, but the great *rest* for the saints? The sabbath of days was a day of rest, the sabbath of years was a year of rest; and surely what can be more reasonable than that these sabbaths were a type of the great sabbath of creation. Peter speaking of the Lord's mode of computing time says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. iii. 8. According to the above the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great *rest* commences we shall certainly know it.

We do not believe as some do, that this *rest* will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire; and then the Lord will come with all his saints and angels, and establish the kingdom of heaven on earth. The reign of Christ, and the redeemed saints will then commence on earth. However, we do not wish to be understood that Christ during the Millennium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control or jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and immortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of *rest* from far, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.

When we speak of the restoration of the earth, or in a word the great restitution of all things spoken by the mouth of all the holy prophets since the world began, we mean to be understood that wherein the earth has been changed in the least from its primeval state, it will be restored, and the curse be taken away; and in a word any derangement, or degenerated condition of the works of God, which will add to his glory and to the happiness of the saints by being restored, will be. In order to come at the object that we have in view, which is to show the precise manner that the Millennium will be brought in, and the saints made to enjoy that which is promised, it is necessary to take a retrospective view of the earth, and all things upon it in the morning of creation, and the various changes that it together with man and beast have since undergone.

At the time this earth rolled from the hand of its Maker, there was no curse to inflict the tedious manual labour, no thorns to infest the ground, no sweat of the brow was required, no pain nor death was there, no ravenous beast that sought for a prey; but all was peace and quietude. Our first parents were placed in the metropolis of this lower creation, and power was given them to have dominion over the beasts of the field, and the fowls of the air; they also could converse with God face to face as we converse with our friends; no intervening veil of unbelief was there. While in this state of innocency, Adam gave names to all the beasts of the forest, fowls of the air, and creeping things upon the earth. There was no devouring of a prey; consequently the lion ate vegetable food like the ox, and nothing did hurt nor destroy in all the Lord's holy mountain. The earth yielded fruit in abundance in its time thereof. Man was the noblest work of all the creation; therefore, God created him in his own image, and likeness, and endowed him with superior intellectual powers to any of the animal creation; and while in the garden the bright seraphs of heaven were his companions.

Thus the whole creation as it is rolled from the hand of God was pure. But Oh, how changed the scene—satan interposed! spoke through the serpent and disturbed the quiet; and justice demanded that the penalty of the law should be inflicted: hence, the inmates of the garden were forced out, and the seeds of death planted within the human system. The monster sin then commenced his dominion, and awful have been the consequences. The earth no longer retained its standing in the presence of Jehovah; but was hurled into the immensity of space, and there to remain till it has filled up the time of its bondage to sin and satan. It was immediately cursed, and Adam, and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for a prey.

(Continued on first page of next Number.)

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[NO. 10.

THE MILLENNIUM.

(Continued.)

BUT says one, wherein did the sin of man effect the whole creation? We answer; that Adam was placed in the garden or capital of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord, made the earth, he pronounced it good, or saw that it was good; but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together unto *one* place; consequently, the land was also in one place; but now it is divided into continents, and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, Gen. x. 25, that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it into continents. Other changes have been produced by various causes: for instance, the plains of Sodom and Gomorrah that were once so beautiful, and teemed with the voice of merriment; but now stagnant water, and a barren desert only marks the place; also, the land of Palestine that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants; but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change? the only cause we could give, is the wickedness of the human family.

Indeed, ever since the fall of man the earth has been undergoing changes. But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladdened their hearts. God promised that in his own due time he would send his Son who should be offered as a sacrifice for sin, and should not only redeem them from the fall; but should redeem the earth, or in other words restore it to its original state and standing. The patriarchs having this redemption in view moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God, could by faith rend the vail and behold God, and converse with him face to face as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form, and appearance; men now profess to enjoy a religion without these gifts, and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favourites of heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerating ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some of the changes that man, beast, and even the earth itself, have undergone, we will now take a brief prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work. Isaiah speaking of this work says: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose!" "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass, with reeds and rushes.—Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, spring up in the thirsty land. David speaking of the return of Israel, and the Millennium says: 'The Lord shall give that which is good: and our land shall yield her increase.'" Joel says: "At this time their floors shall overflow with wheat, and the fats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be

brought together, or restored to their original place; as they were when they were all in *one* place. It is said, that when the Lord appears the mountains will flow down at his presence, and the valleys be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: "And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." "*And every island fled away, and the mountains were not found.*"—Rev. xvi. 18–20. See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continents, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isa. lxii. 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of the saints.

The brute beasts will then become perfectly peaceable, and harmless, or the enmity be taken away. To prove this we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 5–9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c., we will now show the precise restoration or resurrection of the saints.

Paul while reasoning upon this subject says: "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body."—Ro. viii. 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views

with regard to the literality of the resurrection; therefore, we shall not particularize upon this part of the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great *rest*, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac, and Jacob, that they should have the land of Canaan for themselves, and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the scriptures that the Lord is not slack concerning his promises; therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

"Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxvii. 1-10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the whole House of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord."—Ezek. xxxvii. 11–14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfill his promises unto them, and make them possess their land in peace. Isaiah in view of the resurrection says: "Thy dead men shall live, together with my dead. body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for also a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. xxvi. 19–21. Job, after his property was confiscated, his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he breaks out with the following: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and laid in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job, xix. 23–27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth, and he is to see him with his eyes, and in his flesh for himself, and not for another. Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

The apostle says, that when Christ appears he will change our vile bodies, and they shall be fashioned like his most glorious body. Indeed, when he appears the immortal saints will be glorified; and then will be fulfilled the promise that is so often repeated in the scriptures: "They shall reign with him." John while wrapped in a vision, and was caught up to heaven, and heard the heavenly hosts sing a new song, says: "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue,

and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*”—Rev. v. 9–10. Thus the heavenly hosts sung anthems of praise to God for the promised redemption, and because he had made them kings and priests, and promised that they should reign on earth. This song was sung in heaven with much joy; but it is seldom that such a thing is even taught in the various churches on earth, to say nothing about singing it. Indeed, all the prophets, and saints of ancient times, rejoiced at the idea of the redemption of their bodies; and notwithstanding, they knew their bodies would be consigned to the tomb, and their spirits flit away to the paradise of God, and there remain for a season; yet they knew that in the latter-days the Lord would come, and that their bodies should be called forth from the tombs, and become immortal; and they made to reign on earth.

John in the xx chapter of his Book of Revelation gives an outline of the Millennium from the beginning to the end: “And I saw an angel come down from heaven, having the key of the bottomless (*or the lowest*) pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.” We learn from the above, first, that satan will be bound that he cannot deceive the nations for a thousand years; second, that judgment shall be given to the saints, or as Daniel words it: “Judgment shall be given to the saints of the Most High;” third, that the saints, who died in the faith, and have not worshiped the beast nor his image, will be raised from the dead; fourth, they will be made kings and priests unto God, and shall reign with him a thousand years; fifth, the rest of the dead, that is, those that through disobedience have rendered themselves unworthy of a part in the first resurrection, will not live again until the expiration of the thousand years. To be deprived of a part in the first resurrection, and also of this *rest* for the people of God, is surely a severe punishment to the wicked. This explains what Paul says, which we have before mentioned; “But every man in his own order, Christ the first-fruits; afterward they that are Christ’s at his coming.” While the bodies of

the wicked remain in their tombs, the saints will be shining forth in the kingdom of God.

It is evident that the saints will receive a glory as the reward for their faithfulness in the cause of God, which is past description. Indeed, then will be fulfilled the saying of Christ, in the explanation of his parable of the talents: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. xxv. 21. Also the following: "And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom."—Luke, xxii. 29–30. From the above it is evident that the saints will not only be made kings and priests; but that they will have authority, and dominion. It would be folly to talk about reigning, without both authority, and dominion. But says one, what will they rule over? This is not for us to say; but for God to appoint. Christ has already answered this question: "I will make thee ruler over many things," or as he said in another place: "I will make thee ruler over ten cities." They are to reign as kings under Christ, and be appointed by him. Whether each will have a separate and distinct appointment, or all form a grand quorum and reign collectively, is not for us to say; but it sufficeth to say that they will reign on earth. The following shows what will be the exalted station of the saints when redeemed: "For as many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—1 Cor. viii. 14–18. Christ while praying to the Father for his disciples said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John, xvii. 20–24. It is evident from the foregoing that the saints will not only be made kings and priests to God; but they will share in the glory with Christ, and this is what we said at the beginning. They shall reign with Christ—and their song ended thus: "We shall reign on the earth." We do not suppose

that they will be perpetually confined to the earth; but the whole kingdom under the whole heaven shall be under the jurisdiction of Christ and the saints, and they shall possess the kingdom; or in other words it shall be under their control, whether they will be at all times present in person or not. Having in a brief manner shown that the earth is to be restored to its primeval beauty, and also the way that the saints shall be made to enjoy their promised inheritance on earth, we will now take a general view of the blessings and prosperity of those that will be in a state of mortality in the Millennium.

We have before proved that the House of Israel will be gathered back upon their own lands, and that Jerusalem will be rebuilt, and eventually become a holy city; also that the Lord will cause the city of Zion to be built, and prepared for his reception; and then he will appear in his glory and kingdom, and do away the flagitious works of the adversary, and establish peace on earth; therefore, we shall comment but little upon passages of scripture that refer to the gathering of Israel, and the building of these cities.

The next portion of the sacred volume that we call the attention of the reader to, reads as follows: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."—Micah, iv. 1-7. It is evident from the above that the righteous will be assembled upon the Lord's holy mountain, and that all nations shall lay down their weapons of war: and it is equally evident that the Lord will reign in Mount Zion.

Jeremiah speaking of the gathering of Israel, and the Millennium says: "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which

my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.”—Jer. xxxi. 31–34. This covenant has not yet taken effect; for when it does, all shall know the Lord from the least unto the greatest. When the Lord brought the House of Israel out of Egypt, he covenanted with them that they, and their posterity should possess the land of Canaan throughout all their generations, on condition of faithfulness to all his statutes; but they broke this covenant; consequently they were driven from their land; but when the Lord brings them back again, he will make a new covenant with them, that they shall no more be driven out, and he will also imprint his law on their hearts, and all shall know him from the least to the greatest. The following is a beautiful description of the establishment of peace, and this great *rest* for the saints: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money.” “Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”—Isa. lii. 1–10. Isaiah in another place speaking of this work says: “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. *And all thy children shall be taught of the Lord*; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”—Isa. liv. 11–14. We learn from the foregoing quotations that the watchmen of Zion, shall eye to eye; or in other words, be of one

mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be *all* righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx. 18–22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion; but of the purity of the saints: for says the prophet "Thy people also shall be all righteous: they shall inherit the land for ever." The reader will also remember, that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner, being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blest of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxxv. 17–25. We learn, first, from the above that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer: and while they are yet speaking I will hear;" fourth, the wild beasts will become peaceable and harmless and eat vegetable food. The prophet says in another place; that the Lord will cause peace to flow like a river to his people.

Zephaniah writes thus : " Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy. For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will take away out of the midst of thee them that rejoice in thy pride ; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth : for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion ; shout O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy : the King of Israel, even the Lord, is in the midst of thee ; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not ; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love ; he will joy over thee with singing.—Zeph. iii. 8–17. It is evident from the above ;—first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy ; second, that he will restore to his people a pure language that they may become of one heart and of one mind ; third, that so glorious will be the work that the Lord's dispersed people upon this continent shall bring him an offering ; fourth, that the House of Israel will not do iniquity any more ; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more ; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a *rest* for the people of God in earnest, and this will be the time that the House of Israel will enjoy that *rest*, so often spoken of in the bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings ? We answer, the Gentiles will be identified with them : for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings ; and as the apostle says : " Blessed with faithful Abraham." Paul says : " As many as were baptized into Christ put on Christ, and become the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles : for says Paul : " They are not all Israel that are of Israel" or literal descendants.

Joel after speaking of the restoration of the house of Israel and the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel, ii. 26–29. From this we learn that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah, and Jeremiah will be fulfilled: "The knowledge of God shall cover the earth, as the waters cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the saints, it will enable them to know God alike. Jeremiah says in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course effect the beasts of the forest, and thus bring to pass the singular change of their disposition:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt nor destroy in all my holy mountain.*" Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmo-lest. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel after giving a description of the resurrection of the House of Israel, and the coming forth of the *stick* of Joseph (Book of Mormon,) and its being united with the stick of Judah (the bible;) and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein our fathers have dwelt; and they shall dwell therein.

even they and their children, and their children's children, forever; *and my servant David shall be their prince for ever.* Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 23–28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh, and dwell on the earth, and eat the fruit of it. But the difference that will be, satan will be cast out of the earth, and he will have no power to tempt or deceive them: they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they shall multiply and be increased in number,—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings* and priests, and they shall reign WITH Christ; but it is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them which the apostles alluded to when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets the name of this king shall be David; not the patriarch David who was the son of Jesse; but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed, we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on the earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed

saints will reign on earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between the mortal, and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume; but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

It is plain from the scriptures that in the Millennium the people of God, who remain in the flesh, will have a regular form of government. This government in all probability will be of a patriarchal form; yet militant: Isaiah says their officers shall be peace officers, and their exactors righteous. And a David whom the Lord will raise up of the lineage of ancient David shall be their ruler, or governor; as far as their earthly form of government is concerned. For further evidence to prove this, we insert the following: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. *And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel, are my people, saith the Lord God."*—Ezk. xxxiv. 23–30. The above prediction describes the children of Israel as being in a state of mortality, eating the fruit of the land, and dwelling in peace; and David as a prince ruling over them. Some suppose that the David here mentioned is Christ, because he was a descendant of ancient David, and is sometimes called the Son of David; but according to the 24th verse of the above chapter, the David here spoken of is not Christ.

First: "I the Lord will be their God." This evidently has an allusion to Christ: for it is said, that he shall be with them, and in many places the prophets say, that he shall be in the midst of them. Second: "And *my servant* David a prince among them." Here David is styled the servant of the Lord—he cannot both be Christ, and the servant of Christ. Two persons are certainly mentioned; and as we have before said, Christ will rule over all, both the redeemed saints, and those that remain in the flesh. He will be King of kings, and Lord of lords; but his servant David shall be a prince, king, governor, or ruler, whichsoever we choose to call him, under him, to reign over the children of Israel. Christ's power or authority will be unlimited; but David's will be limited.

Jeremiah in the xxx chapter, 20 and 21st verses, after speaking of the restoration of the House of Israel, the establishment of Zion, the re-building of Jerusalem, and the manner that they shall be blessed, and multiplied, he says: "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and *their governor* shall proceed from the *midst* of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord." From the above, we learn that when the children of Israel are gathered, their governor shall proceed out of their midst, and that he shall approach unto the Lord. It does not say that the patriarch David, or that any of the prophets shall be raised from the dead, and inducted into this office to reign over this portion of Israel; but that at the time they are gathered their governor shall proceed out of their midst. Thus the time dated for this governor to be raised up, is when they are gathered back upon their lands.

Whether or not this David will remain in the flesh to any great length of time, to reign over Israel in the Millennium, is not for us to say. One thing is certain, the throne of David will again be established, and a literal descendant of his be chosen to sit upon it; but whether or not there will be a succession of princes, of his posterity, we leave every person to judge for himself. Or whether or not, the one will be changed from mortality to immortality, and then continue his reign, we do not pretend to say. Jeremiah in the following conveys the idea of a succession of rulers: "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." "Thus saith the Lord, if my covenant be not

with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed *to be rulers over the seed of Abraham, Isaac, and Jacob*: for I will cause their captivity to return, and have mercy on them.”—Jer. xxxiii. 17–26. Amos speaking of the gathering of Israel, and the Millennium says: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and will build it as in the days of old.”—Amos, ix. 11.

Now we have shown by the foregoing passages of scripture that the House of Israel will be gathered, and established upon their land, and that a governor shall proceed from their midst to rule over them; and the following shows that they will not be subject to pain, death, and affliction, as we now are: “He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke off his people shall be taken away from off all the earth: for the Lord hath spoken it.”—Isa. xxv. 8. We do not suppose that they will remain in a state of mortality from one end of the Millennium to the other; neither that their bodies will be consigned to the tomb; but that they will be changed in the twinkling of an eye, from mortality to immortality. This change will be equivalent to death and the resurrection.

It is also evident that this class of the saints will till the earth and eat the fruit of it, and build houses and inhabit them, &c. Isaiah says, which we have before quoted: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are, the days of my people, and mine elect shall long enjoy the work of their hands.” Amos says: “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them.”—Amos, ix. 14. (See also Joel ii. 21. 26; Ezek. xxxvi, whole chapter).

From what scripture we have inserted, we trust that the reader will understand the true character of the Millennium, as far as the restoration of the earth, the harmony of the beast of the forest, the reign of Christ and of the redeemed saints, and the peace, prosperity and happiness of those who will remain in the flesh; but in order to convince the reader of the magnitude and glory of this subject, we will insert several other passages which are directly to the point.

David in the xxxvii Psalm, 10 and 11 verses, says: “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Verse 29th: “The righteous shall inherit the land, and dwell therein for ever.” David says, in another place: “God be merciful unto us, and bless

us; and cause his face to shine upon us. Selah. That thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.”—Ps. lxxvii. “For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provisions: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy: there will I make the horn of David to bud: I have ordained a lamp for mine anointed.”—Ps. cxxxii. 13–17. (See also Ps. cxliv.)

Isaiah in the iv chapter of his prophecy says: “In that *day* (the day of *rest*, and of Christ’s reign: for one day is with the Lord as a thousand years, and a thousand years as one day,) shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.”

Jeremiah in the xxxi chapter predicts the following concerning this day of *rest*, beginning at verse 10th: “Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their souls shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.” Verse 24th, “And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with

flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul."

Zechariah after describing the coming of Christ, and the destruction of those nations that will come against the Jews, beautifully describes the Millennium: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. And all the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-press. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the feast of tabernacles. This shall be punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be Holiness unto the Lord of hosts; and all they that sacrifice shall come and take them and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Zech. xiv. 9–21. It is evident from this latter quotation that when the Lord comes, many of the heathen shall be so consummately ignorant, that he in his mercy will spare them and not cut them off; but the saints shall take the kingdom, and the greatness of the kingdom under the whole heaven, and Christ will be King over all; therefore, those heathen that will not be destroyed at the brightness of his coming, will be constrained to acknowledge the form of government that shall be, and even be compelled to go up to Jerusalem

once a year to keep the feast of tabernacles, and to pay due respect to the Lord, and that form of government that will be established. It is also said, that those that are left of the nations that come up against Jerusalem, shall also go up to Jerusalem to worship the King the Lord of hosts, and to keep the feast of tabernacles. But says one, how can this be? We answer, that it is evident from the scriptures that there will be another crusade; and like as thousands of innocent and blinded men, were by the influence of the pope, kings, bishops, and priests, led to the land of Palestine to conquer its inhabitants, and take possession of it; so when the beast, or the kingdoms represented by the beast are influenced by the ecclesiastical powers to form another crusade, and go against the Jews, it is altogether probable that many thousands will be blinded by the powers of priestcraft, and made to believe that they are doing God service. Therefore, when he comes he will spare them, because they erred ignorantly;—but they will be constrained to acknowledge the hand of God in the preservation of his people, and in the restoration of their kingdom unto them. It is not probable that these heathen will dwell in Mount Zion, or in Jerusalem; nor in the Lord's holy mountain, unless they become saints: for nothing will hurt nor destroy in all the Lord's holy mountain; and all the House of Israel shall know the Lord from the least to the greatest. How long these heathen will continue in an unconverted state, we are not prepared to say; but we infer from the prophets that it will not be long. Ezekiel speaking of the gathering of Israel, and the commencement of the Millennium, as we have before quoted, says: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary is in the midst of them for evermore." Thus when the heathen behold the manner that the Lord will bless his people, they will be constrained to acknowledge the hand of God in doing it. And if they are thus convinced of the truth of the work of God, it is probable that they will embrace it.

At the time Christ comes, and the wicked are cut off, and the whole earth subjected to Christ and the saints, these heathen will be suffered to remain; but will be compelled to concede to certain laws that will be established; but not to embrace Christianity: for in order for them to do this in an acceptable way, their judgments must be first convinced, and then they can do it with a full purpose of heart. And we have reason to believe that this will be the case; for according to the prophets, they will acknowledge that the power of God is in the midst of Israel. We infer from various expressions of the prophets, and apostles, that they classed the human family under three heads; first, the saints; second, the wicked; third, the heathen. John the Revelator represents the wicked by the beast, which he saw that had ten horns; and he frequently speaks of the destruction or extermination of this beast. The nations represented by the beast have all had something to do with the apostate church [anti-christ]; hence, when Christ comes, the wicked, the beast, or the apostate church will be

destroyed. Indeed, all the prophets agree upon the destruction of the apostate church, or the wicked. Therefore, there is a difference between those represented by the beast, and the heathen. According to the prophets the nations of the heathen will be broken up, and cease to exist as distinct and separate nations; but they will not all be cut off. Thus we see, not only the justice, but the mercy of the Great God. The wicked or the apostate church, deserve the severest wrath, and indignation of the Almighty, till they are destroyed from off the face of the earth; for they have had in a measure the knowledge of Christianity, and have perverted and rejected it; but the heathen have been destitute of this knowledge; therefore, they do not deserve so severe a chastisement. But says one, will not the fulness of the gospel be preached to them before Christ comes? We answer, that it is possible that it will; but every intelligent person knows that it will be a thing almost impossible to convince them in so short a time, of the propriety of changing their mode of worship, and of forsaking their mythological works, which their fathers have so tenaciously adhered to, and which have been implanted in their minds from the early period of their existence on earth. Indeed, they believe the tales of their fathers about the powers of the heathen deities, and tradition has caused the strongest kind of affinity to exist between them and their various ceremonies; consequently it will require some length of time to make them understand the advantages, and excellence of the Christian religion over theirs. Many of them no doubt will embrace the gospel as soon as they hear it preached in its fulness;—but mankind are generally slow to believe the truth. But the great and notable day of the Lord will hasten on, wars and pestilences shall be among all nations, and no doubt thousands of the heathen will perish; and when Jesus comes he will destroy the wicked with the brightness of his coming, or rather those represented by the apocalyptic beast, including mystery Babylon. But to hasten.

One thing is certain, when Christ comes he will not exterminate the heathen: for Zechariah declares positively that some of them shall be left, and even mentions the manner that they shall be cursed if they do not go up to Jerusalem once a year to keep the feast of tabernacles. It is probable that eventually these heathen will embrace the faith: for Joel after speaking of the return of the House of Israel back upon their land, and the removal of the curse, says: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil." He then says that after this, that is, after the Lord takes the curse off the land, and it commences to yield its fruit in an abundance, the Lord shall pour out his Spirit upon all flesh. We infer from this, and from the saying the knowledge of God shall cover the earth as the waters cover the sea, that the majority of these heathen, if not all, will concede to the principles of righteousness. However, whether they will all be converted or not, the Millennium will be a day of peace, and *rest* to the saints: for satan will be bound and have no power to

deceive the nations; neither will these heathen have any power to disturb the quiet of the saints: for nothing shall hurt nor destroy in all the Lord's holy mountain; nation shall not lift up sword against nation, neither shall they learn war any more. Indeed, according to Daniel the whole kingdom, and the greatness of the kingdom, under the whole heaven shall fall into the hands of the saints, and they shall possess it for ever. These heathen will not be kept in subjection by a flight to arms; but they in a case of rebellion, will be punished by the power of God, which punishment will be pestilence, &c.: for indeed, all must be subject to the one form of government: for in that day, even upon the bells of the horses shall be written, "holiness to the Lord." Surely it will be a day of rest when peace shall flow like a river to all the people of God, and when they shall be enabled to worship God under their own vine and fig-tree unmolested. Zion will then be a peaceful home, Jerusalem also a quiet habitation.

The foregoing pages, on the Millennium, are in short some of our views with regard to the way and manner that it will be ushered in; and also a brief description of the blessings, and privileges that the saints will enjoy during it. We say brief, because we have not quoted, nor referred to one fifth part of the prophecies that relate to this happy period. But we think that a sufficiency is said to convince every honest enquirer after truth, the all importance of being prepared for that great and happy day; and also the necessity of having faith, and of being faithful to continue to watch and pray, that when the Lord comes he may hear the pleasant news, come thou good and faithful servant, enter thou into the joy of thy Lord. We will now drop this part of the subject; and after making a few observations upon what is said concerning the little season, at the expiration of the thousand years; and also the final issue, and winding up scene of mortality, &c., &c., we will close this article.

John says, as we have before quoted, that he saw an angel come down with a great chain in his hand, and he bound satan for the space of a thousand years, that he should not deceive the nations during that time; but after the expiration of the thousand years, he says that he shall be loosed again for a little season. He also says that the saints, or those that have been beheaded for the witness of Jesus, and not received the mark of the beast upon their foreheads, or in their hands, shall be made alive, or raised out of their tombs at the commencement of the Millennium; but that the rest of the dead, that is, the ungodly will not be raised from the dead, or live again until the expiration of the thousand years. Thus while the saints are reigning with Christ, the bodies of the wicked are remaining in the dust, and their spirits in prison, or as John and others of the apostles term it, *in hell*; consequently they are deprived of that *rest*, which the righteous enjoy. John after describing the reign of the saints, and the great sabbath of creation says: "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations

which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them."—Rev. xx: 7-9. But says one, if satan will be bound, and the earth remain in the hands of the saints, for a thousand years, wherein is the propriety of setting him free, that he should have power to cause such an uproar among the human family? We answer, that the full object, and design of it, is not revealed in the bible. Some conjecture that the object that the Lord has in view, is to give those that will be born during the Millennium a trial of their faith, that there should be no partiality with him, that is, that he should not cause the former saints to be exposed to the fiery darts of the adversary, to be tempted, and to wade through scenes of affliction and sorrow, and at the same time require faithfulness in the extreme of every individual; but during the Millennium favour individuals with the many precious blessings, and preserve them from temptation, or any scenes of affliction, and in eternity place all on an equality, notwithstanding, the former passed through scenes of trial and persecution, while those of the Millennium lived in peace, and none dared to molest or make them afraid. The idea is, that the latter should receive an equal trial of their faith, and be exposed to the powers of satan. But whether this is correct or not, we are not prepared to say; for the scriptures leave it in the dark. There are reasons that appear somewhat plausible, to establish such an idea, and there are objections that might be urged: for instance, such as the fact that there will be many that will be born in the Millennium, and be changed from mortality to immortality, before it closes; consequently, they will pass from this state of probation before satan will be freed from his prison. Also the righteous that will remain in the flesh when Christ comes, and receive their inheritance at the commencement of this great *rest*, will obtain it by faithfulness to all the commands of God in the midst of privation, affliction, and persecution; therefore, they legally heir this inheritance.—The wicked also had the privilege of enjoying it; but they would not. Hence, it is urged that the children of the righteous that will be born during the Millennium, will be the posterity of the faithful, or of those who before the Millennium commenced, rendered themselves worthy of this *rest*; not only that, but in the midst of trial, and persecution, secured unto themselves, and their children this inheritance; therefore, they and their children, have the right to claim protection from God against the powers of the adversary, because they are the elect of God for their fathers' sakes. But whether satan will be loosed, the little season, to try the faith of those born in the Millennium, or whether it will be for some other purpose known only to God, we cannot say. But it sufficeth to say, that he will be loosed for a little season, and will resume his works among the inhabitants of the earth, and if

any person is extremely anxious to know all the particulars with regard to the object that the Lord has in view in setting satan free for a little season, will please to enquire of God for himself, and if he gives him the desired information, there will be no doubt upon the mind any more respecting it. For indeed, there is so much that we are certain of, that we do not feel disposed to hazard an opinion upon that which we are not certain of.

It is evident from the bible, that at the end of the Millennium, the inhabitants will be as numerous as the sand upon the shores of the sea; therefore, as John says, when satan is loosed he will go out to deceive the nations, which are in the four quarters of the earth. It is not improbable but that when the Millennium closes, many of the inhabitants of the earth will become extremely wicked, and revolt from the saints. But says one, has it not been stated, that those children of the righteous will have the right to claim protection? We answer in the affirmative; but it is only a supposition, which is urged by some, as an objection to the propriety of the idea that satan will be loosed expressly to tempt, and try the faith of those born in the Millennium. Indeed, satan may tempt and perplex them, and that is no reason why we should say that he will be loosed for that purpose only. Many may revolt from the faithful, and yield to the temptations of the devil; but that is no argument against the idea of the legality of their claims for protection against the powers of satan. And because they, prior to this had lived in peace, is no reason why we should say that all will be sufficiently guarded, so as to resist the temptations of satan. Adam and Eve, were in a state of innocency; but they yielded to temptation.

Satan at this time will have great power on the earth, and will gather together a tremendous great army to fight against them that will dwell in the holy city. This will be the great and last struggle of satan to dispossess the saints of the kingdom, and to gain the empire of God. Satan will, no doubt, then gather the whole of his hosts from the lower regions, and assemble all the wicked that will be on earth. Then the great battle of Gog and Magog will be fought, which Ezekiel mentions in the xxxviii and xxxix chapters of his prophecy. This perhaps will be the greatest battle that ever was, or will be fought; but God will preserve his saints: for says John: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Thus will end the dominion of satan over this earth for ever, or in other words, he will be subdued and cast off for ever. Then the number of years that this earth is destined to remain in a state of mortality, will be fulfilled. Then will come the great consummation, and the earth will undergo its last, and final change; the elements will then melt with

fervent heat ; and in a word, the sudden transition of the earth from its former state to a glorified one, will then take place, God will smite the earth and the elements will be decomposed. Indeed, this will be the finishing scene of mortality ; for the last trump will then sound, and as the apostle says, we shall all be changed in a moment in the twinkling of an eye at the last trump. (See 1 Cor. xv. 51-52.) Then all will come forth out of their graves : for says John : “ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God : and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” This will be the last resurrection, when all shall stand before the judgment seat of Christ, and their final destiny be fixed. The elements of the earth that will be decomposed, will be brought together again, and assume a different appearance. In our opinion the earth will be glorified, crystalized, and made immortal, which is represented by the sea of glass that John saw. This will be the only change necessary to make the earth fit for the eternal abode of the saints ; and when this change takes place, it will be, no doubt, escorted into the bosom of heaven to abide a glory, which is justly termed *Celestial*. Some suppose, because John says, that he saw the old earth and heaven pass away, that no place was found for them, that the earth will be annihilated ; but such an idea is inconsistent with both philosophy, and divine revelation. The idea conveyed in the scriptures is, that the earth will be changed, and assume a new and glorified appearance. David speaking of this great consummation of the work of God, as far as this earth is concerned, says : “ Of old hast thou laid the foundation of the earth ; and the heavens are the work of thy hands. They shall perish, but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou *change* them, and they shall be changed.”—Ps. cii. 25, 26. After this change takes place, and the earth is crystalized, glorified, and completely redeemed, the Old and New Jerusalems, which God will preserve during the awful convulsion of the earth, will come down from heaven, and be placed again on the earth. John gives a beautiful description of these cities, (See Rev. xxi, chapter.) Thus the earth, and the saints will be fitted for eternity ; and thus they will bask forth into the kingdom of immortal glory :—and there shall be no more death, and no more pain : for the Lamb of God will be in the midst of them for evermore. And here the scripture leaves the subject,—and here we leave it also.

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[NO. 11.

PROCREATION IN THE MILLENNIUM.

THIS subject apparently is not of so much importance to us, as many others; but in consequence of the great misapprehension of the true character of the Millennium, and the condition of the people of God during it, we opine that a few remarks upon this subject will, peradventure be of use to our readers. Indeed, we have already proved, in the course of our general remarks on the Millennium, that great will be the increase of the people; but for the purpose of doing away the erroneous idea, that, because the bodies of the saints that are sleeping in the dust, will be redeemed or have a resurrection, at the commencement of the great day of rest, that mortality will come to an end; consequently that procreation will cease, &c., we deem it necessary to be more precise, or definite.

It is evident from the scriptures that when Christ comes, and the Millennium commences, that many of the saints will remain in the flesh, and build houses, till the earth, and eat the fruit of it; and that they will multiply, and be multiplied till they shall become very numerous. We wish to be understood as speaking particularly of those that will remain in the flesh, and not those that will be changed from mortality to immortality. If a portion of the saints remain in the flesh after Christ comes, we know no reason why that children should not be born in the Millennium, as well as before it. All the change that will be wrought upon those that remain in the flesh, will be a change of circumstances: for whereas they before had many hardships, and endured much affliction; but then satan will be

bound, and they will not be tempted by him; the curse will be taken off the earth that it will yield its fruit in abundance, and the Spirit of God will be more generally diffused among them; and in a word they will enjoy peace and prosperity. Thus their circumstances will be different from what they were before, and the blessing of the Spirit of God, far exceed what they had before enjoyed; but yet they will be natural, or in the flesh.

Paul while writing upon this subject, does not say, that the permanent or radical change shall take place upon all at the time Christ comes; but that it should take place at the sounding of the last trump; and it is evident that the last trump will not sound until after the Millennium; then all shall be changed in a moment in the twinkling of an eye. Again Paul writing upon the second coming of Christ says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thes. iv. 15–17. From the above, we learn that those who are alive or that are in the flesh at the coming of the Lord, will be caught up in the clouds to meet the Lord; but it does not say that they shall all be changed at that time. But to hasten.

There are many predictions in the scriptures to prove what we have advanced; therefore, we will insert a few of them, and show their proper application, which will suffice for the present. Ezekiel prophesying concerning the land of Israel says: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the House of Israel, even all of it: and the cities shall be inhabited and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."—Ezek. xxxvi. 8–12. Certainly no one will dispute but what the above alludes to the Millennium, and in it is said, that man and beast shall be multiplied upon the land of Israel.

Ezekiel says in another place: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a new covenant of peace with them; it shall be an everlasting covenant with them: and I will

place them, *and multiply them*, and will set my sanctuary in the midst of them for evermore." It is plain from the above that the children of Israel when gathered back upon their lands, shall increase in number very fast; and surely this cannot be done without procreation; and indeed, the prophet says, "their children and their children's children," &c.

The following is very plain: "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, *nor bring forth for trouble*: for they are the seed of the blessed of the Lord, and their *offspring* with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear."—Isa. lxxv. 22–24. Nothing can be more plain than the above,—that there will be children born in the Millennium: for says the prophet. "they are the blessed of the Lord, and their offspring with them." Isaiah in another place, speaking of the saints in the Millennium says: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Jeremiah speaking of the Millennium says: "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, I will punish all that oppress them."

Many more predictions might be inserted to prove that there will be a great increase of people during the Millennium; but we deem it unnecessary. Indeed, if there was no other evidence to prove this, than John's description of the scenes that will transpire at the close of the Millennium, we certainly should be led to conclude what we have here stated to be correct: for he describes the inhabitants of the earth as being very numerous, and inhabiting the four corners of the earth.

DANIEL'S VISION OF THE LITTLE HORN.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."—Dan. vii. 8.

WE slightly touched upon this subject, while paraphrasing upon Daniel's interpretation of Nebuchadnezzar's dream; but the magnitude of it seems to demand a more extensive investigation, which we will now do in as brief a manner as possible.

There are many speculative notions, or opinions with regard to what Daniel alludes to, in speaking of the little horn; but regardless of any man's speculations, we shall present to the reader that which

we conceive to be the most congenial with scripture and reason, whether we agree with the dissertations of the commentators or not.

The first seven verses of the chapter referred to, are occupied in giving a description of four great beasts, seen by Daniel in a vision, which are symbolical representations of the four great universal empires of the earth. First, the Babylonian by a lion, having eagles' wings; second, the Medo-Persian by a bear, having three ribs in its mouth; third, the Macedonian by a leopard with four wings; fourth, the Roman by a beast differing in form from the others, having ten horns, and great iron teeth. We have before traced these kingdoms to their overthrow;* therefore, we shall say but little about any of them, with the exception of the Roman. We have also shown the division of the Roman Empire into ten inferior kingdoms.† But in the midst of these ten horns of the fourth beast, Daniel saw another little horn spring up, which had eyes like a man, and a mouth speaking great things, before whom three of the ten horns fell, or were plucked up by the roots.

Now the question is, what power, king, or kingdom, does Daniel represent by this little horn? No political kingdom that has exercised a political power only, will answer the description given; therefore, we conclude that he alludes to an ecclesiastical power—which we must look for in the midst of the ten horns, or ten kingdoms of the Roman empire. In this respect, we agree with most of the Protestant commentators that the little horn represents the kingdom of the popes: for indeed, about the time or soon after the breaking up of the Roman empire, and the great struggle with the barbarous nations, the dominion of the popes was established. The church for some time before this, was fast degenerating, and council after council was held in order to increase the power of the bishops. There was also one continued scene of warring about creeds; and confessions of faith. In the latter part of the sixth century there was a tremendous contest about the worship of images. Council after council, assembled to determine whether it should be considered a doctrine of the church or not. One council would condemn it as being idolatry and repugnant to the word of God; but another would approbate it, and condemn the proceedings of others. But at the commencement of the seventh century, the little horn began to speak great things,—“the man of sin was set up,” anti-christ showed his monster head. The worship of images was soon fully established, and the severest edicts issued by the popes against those that attempted to disparage those that were engaged in so horrid a practice. Every pope that succeeded to the papal chair seemed to be equally tenacious with his predecessors, if not more so, that he might, not only have universal sway over the church, but have power to control kings. The popes soon claimed

* See Nebuchadnezzar's dream, Page 192.

† See Page 196.

it as their prerogative to depose kings, and place others on the throne. Indeed, the aspiring disposition of the popes, and the authority they assumed over kings, governors, consuls, &c., is past description, to say nothing about the detestable practice of granting indulgencies, and threatening kings with excommunication, and thundering out their anathemas against all that would not concede to their heinous procedure.

The arrogance of the popes, and the authority which they assumed over emperors; and also the manner that they supported the foolish and idolatrous practice of worshiping images, is clearly set forth in a letter from Gregory the Second to Leo the Greek Emperor, who reigned at Constantinople about the beginning of the eighth century.*

Impartial historians generally agree that at the beginning of the seventh century, the dominion of the popes was established, or that about the year of our Lord 606, Boniface III, who had no scruples about adopting the proud title of universal bishop, and vicegerent of the Most High, readily accepted, or rather importunately begged it from the emperor Phocas, with the privilege also of transmitting it to all his successors. The profligate emperor conferred it upon him, at the same time declaring the church of Rome to be the head of all other churches. We do not suppose that this transformation of the Christian church into an ostentatious hierarchy, took place all at once; but it was a gradual work. But the fruits of this change was developed in a greater degree in the commencement of the seventh century, than at any time previous.

The horns of the beast are a figurative representation of kingdoms; hence, we must consider the little horn a representation of a kingdom. Therefore, it would be improper for us to date the rise of the little horn (admitting it alludes to the papal kingdom,) until the dominion of the popes was established, or until they assumed the exalted title, and claimed authority over emperors and kings, and began to govern political affairs, and to speak "great things." Daniel speaking of the little horn says: "Before whom there were three of the first horns plucked up by the roots." As we have before said, the popes claimed the authority of deposing kings, which by the by they exercised on several occasions. They in some instances in a manner broke up kingdoms, and set up others in their stead. At the time the Roman Empire was broken up, it was divided into ten inferior kingdoms. But the little horn, or the "man of sin" soon raised up his monster head, and began to exercise his authority, and soon plucked up three of the ten; not however without setting up others: for the number of ten must be kept good in the Roman dominions. Bishop Newton seems to think that the three that were plucked up, were the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome. It is not disputed but what these were:

* See Jones' Church History, Page 226.

displanted, or humbled by the pope, and as an eminent writer remarks: "It was certainly by the victory of the see of Rome over the Greek emperor, the king of Lombardy, and the senate of Rome, that she acquired Peter's patrimony, and rose up to her greatness." As soon as the see of Rome gained these kingdoms the pope began also to reign as a temporal prince. Thus when we consider that a *horn* in the vision of Daniel, stands for a kingdom, we discover that there is no impropriety in representing the kingdom of the popes by a *horn*.

"*And a mouth speaking great things.*" When we consider the high pretensions of the popes, to the authority of vicegerent of God, and their edicts against kings, threatening them with excommunication, with abasement and with the sword, and also their detestable edicts against those they called heretics, because they would not concede to their unscriptural doctrines, we are not astonished at the expression, "and a mouth speaking great things." What men have ever usurped more authority, than the popes? and what men ever exhibited more arrogance, than they? Verse 21st: "*I beheld, and the same horn made war with the saints, and prevailed against them.*" Indeed, thousands of honest men and women have been martyred by the orders of the popes, bishops, and kings of Catholic party. As soon as they gained the ascendancy over others, those that would not abide by their precepts, were in some instances put to death. The iron wheels of Catholicism in some centuries seemed to roll with unimpeded rapidity; and with unrestrained force, the popes executed their severest edicts against opposite parties. It is useless to attempt to describe the awful scenes of persecution, that were inflicted upon the opposite parties. The tortures of the rack, and the effects of the inquisition are too well known to need any further remarks upon them. It is also too true that as the power of the little horn advanced, the spirit of true Christianity receded until the words of Daniel were fulfilled, "and the same horn made war with the saints, and prevailed against them." "And he shall speak great words against the Most High." The popes arrogated to themselves high titles of holiness, and infallibility, and godlike attributes, and exacted obedience to ordinances, decrees, imposed upon the community the doctrine of worshiping images, adoring saints, &c., and a multitude of other foolish things they imposed upon the people; for all of which they declared God to be the author. Thus they reproached the character of God, and if not directly, they indirectly blasphemed against him. Indeed, what speaks more against God, or reproaches his character more, in the opinion of the unbeliever, than that of ascribing God to be the author of the foolish practices of the Catholics? What scheme is more productive in causing the unbeliever to lessen his opinion of God, than that of the Roman pontiff's professing to be infallible, and upheld by God, when in the act of committing some of the most atrocious crimes that ever were committed by men? God never upholds men in iniquity, nor inspires

them to violate the principles of righteousness, and to perpetrate such enormous acts of injustice, as were the characteristics of some of the popes. And when we say that we are infallible, and that we are upheld by him, in acts of enormity and wickedness, we certainly reproach his character. In this respect the Roman prelates have spoken, and done things which are acts of blasphemy, and derogatory to the character of the Great God.

“And shall wear out the saints of the Most High, and think to change times and laws.” They have worn out the saints by wars, massacres, inquisitions, persecuting the true worshipers of God, who protested against their innovations, and refused to comply with the idolatry practiced: “And they have changed times and laws,” by granting indulgencies for sin, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws of both God and men. Isaiah speaking of the apostate condition of the human family, says: “They have transgressed the laws, changed the ordinance, and broken the everlasting covenant.” In the Christian church, in the days of the apostles, the ordinance of baptism was administered for the remission of sins; (see Acts, ii. 38) and faith, and repentance were always required before baptism; (See Mark, xvi. 16. Acts, viii. 37) and we have no reason to believe that in that primitive and golden age; but what it was without an exception administered by immersion, but the popes and conclaves of the Roman church, have substituted the sprinkling of infants (who cannot possibly repent or have faith,) in its stead. This is a complete change of one of the sacred ordinances, or institutions in the kingdom of God. We might mention many other principles of the gospel that have been laid aside, and others substituted; but this is not the particular objects that we have in view.

The foregoing is only an outline of the rise and progress of the dominion of the popes; and also some of their acts and procedure, which were the characteristics of many of them. And it is evident that there has been a great falling away from the faith, once delivered to the saints, or a great apostacy; and also that in the establishment of the dominion of the popes, the “man of sin” was set up, and the powers of anti-christ increased. The apostle Paul says: “Let no man deceive you by any means: for that day (of the coming of Christ) shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.” Thus the apostle clearly predicts the falling away, and the setting up of the “man of sin.” John in his Book of Revelation xiii chapter says, that he saw a beast rise up out of the sea, having seven heads and ten horns, which he interprets in another place, as being a representation of the kings of the earth. He then says, that he saw another beast come up out of the sea, which had two horns like a lamb, but he spake like a dragon, and exercised the power of the first beast. This is what we have before said concerning the little horn,—the popes exercised

authority over the kings of the earth, and some they upheld. John continues and says: "And he (the second beast) causeth all both small and great, rich and poor, bond and free, to receive the mark in their right hand, or in their foreheads: and that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name." From this we learn that none should buy or sell; or in other words, none will make merchandize of the gospel but those that have the mark of the beast, or the number of his name. It seems that this mark upon their foreheads, is something that is a characteristic of those that are ranked under this head. The substituting of sprinkling instead of baptism in its proper mode, which is done on the forehead, is thought by some to be the mark. None were to buy or sell but those that have the mark of the beast, or the number of his name. It is too true that those societies that have descended from the Catholics, have in this respect answered the description given; and thus they help to compose the number of his name: for says John, the number and the name of the beast, is six hundred three score and six. If history was perfect on this subject, we could compute the number of societies that have descended from the Mother Church, that have since fallen or come to naught, and add to them the number that are now extant, we would find that there has been, and are now, some hundreds of societies that can claim no authority, only that, which was originally received from the Catholics; and what is still more striking to the mind, is, that they retain a family likeness:—the Catholics sprinkle or christen infants, teach for hire, and in many respects make merchandize of the gospel, and so do they. None was to buy or sell but those that have the mark of the beast. Those societies that retain the family likeness of the Mother Church, are the ones that we daily see making traffic of the things of God. We do not wish to be understood that all the religious societies that are now extant, sprung from the Catholics, neither do we pretend to say that the number of the beast is yet complete; but it is probable it will be, prior to the great destruction.

John says, that the second beast gave his power to, or helped the first. Church and state are united in several of the kingdoms of Europe, and indeed, they help each other, and the fact that some of the Protestant denominations in Europe are united with state, shows that the power, and alliances of the second beast or the little horn, are not confined to the Mother Church alone; but extended to her offspring. The various Churches beginning at the Mother and so on down to the latest offspring, that are allied with the first beast, which had seven heads and ten horns, compose the second beast or the little horn, and in our opinion compose the great apostate church, or Mystery Babylon the Great. But the question arises in the mind, how long will God suffer this beast to remain unpunished, and to perplex and wear out the saints? This is a question not easily answered; for it is difficult to come at the correct mode of com-

puting prophetic time. It is evident that there is God's mode of computing time: "One day with the Lord is as a thousand years, and a thousand years as one day;" and there is also the prophetic mode; but times, laws, customs, and language have so materially changed, that it is difficult to come to any definite conclusion upon the latter without immediate revelation from God. However, there are reasons for an opinion, if not a definite conclusion. There are many theories of computing time, which were invented by the commentators; but it is evident that many of them are mere off-sets against that portion of the prophetic writings, that speaks so plain of the wickedness, degeneration, and apostasy of the church. But to hasten.

Says Daniel: "They shall be given into his hand, (that is he shall have power to persecute the saints, to perplex them, and wear them out with imprisonments and long and tedious wars,) until *a time and times and the dividing of time.*" No one disputes but what *a time, times and the dividing of a time*, is three years and a half, which is equivalent to twelve hundred and sixty days that is mentioned in xiii of Revelation, that is, if we reckon as the Jews did, twelve months in a year, and thirty days to each month. So long and no longer, it is thought by some the little horn will continue; but every intelligent person knows that it would be a thing impossible for those represented by the little horn, or the second beast that John saw, to accomplish all things that are predicted that they should do, in so short a space of time: we must therefore compute the time according to the nature and genius of the prophetic language. *A time, then and times, and half a time*, is three years and a half, or twelve hundred and sixty days, and there are reasons for believing that each day in the style of the prophets stands for a year: "I have appointed thee each day for a year," saith God to Ezekiel, iv. 6. And it is a fact that *the seventy weeks* in the ninth chapter of Daniel, are weeks of years; for Daniel describes things that were connected with the appearing of Christ in the flesh, that were to be fulfilled at the end of *the seventy weeks*; therefore, they could not have been weeks of days: for the prediction of Daniel, the fulfilment of which, that was not to take place until the expiration of the seventy weeks, was not accomplished until near five hundred years after he dated the beginning of *the seventy weeks*. Thus if we believe the writings of Daniel at all, we are obliged to believe that *the seventy weeks*, are weeks of years; hence, we see no impropriety in adopting the same rule for computing the twelve hundred and sixty days, thus setting down twelve hundred and sixty years as being the exact time specified in the prophecy, seeing that all was spoken by the same man.

So long then and no longer will the little horn—"the man of sin," or the second beast flourish, and have power to trouble the saints; but from what point of time we are to date the commencement of these twelve hundred and sixty years, is not easy to determine." It would

seem that they are to be computed from the full establishment of the dominion, and power of the popes, and no less is implied in the expression "*given into his hand.*" The most approved historians of modern time, have fixed the time of the setting up of the "man of sin," at the commencement of the seventh century—their reasons are,—the popes about this time assumed the title of vicegerent of God, universal bishop, and the authority for regulating the political kingdoms. Some are very precise and date the time of the establishment of the dominion of the popes, in the year of our Lord 606, at which time Boniface III ascended the papal chair, and commenced his reign over the see of Rome, and was declared to be the head of the church in all the earth. Whether or not, this is the exact time that the dominion of the popes was established, we are unable to say. It is true, that in the history of the eighth century the arrogance of the popes is more completely developed, than in the preceding; but this is no reason to condemn the idea that their dominion was established at the commencement of the seventh century.

If we admit that the little horn arose or that the dominion of the popes, was established at the time Boniface III commenced his reign, then we must expect the "man of sin" to continue 1260 years from that time, which would extend his reign down to the year of our Lord 1866. Twelve hundred and sixty years, no doubt, is the limited time for the continuation of the kingdom represented by the little horn; but we are not absolutely certain, that the year 606, is the correct time to date the beginning.

The true followers of Christ who have not the mark of the beast must expect the principle part of their persecution from Mystery Babylon: for says John: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."—Rev. xvii. 6. The apostate church is represented by a woman in the Book of Revelation; and the true church, is distinguished from the apostate, by one of a different quality and form; first, the true church by a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars; second, the apostate church by a woman having written upon her forehead, "*Mystery, Babylon the Great, the mother of harlots and abominations of the earth.*" And according to the above quotation this latter woman was to be drunken with the blood of the saints; hence, we are led to come to the conclusion that the faithful will receive the principal part of their persecution from the apostate church. John in another place, speaking of those that have received the mark of the beast, says, they have shed the blood of saints and prophets. We do not expect that the Mother Church herself exclusively of all her offspring, will inflict all this persecution upon the saints: for indeed, we see in other societies an equal portion with the Mother Church, of the spirit of persecution developed. Witness for instance, the persecution the saints received in the State

of Missouri;—Methodists, Presbyterians, Baptists, &c., actively engaged in the work.

Upon the forehead of this woman was written "*Mystery.*" It is well known that the Catholics, and those that have sprung from her, and retained the family likeness, are in the habit of mystifying, and spiritualizing the scriptures, and exclaiming, great is the mystery of the inspired writings, and that none but the learned can understand them. Indeed, it is policy in them to do this; for in so doing they deceive the more ignorant class of the community, and bend their minds to their enormous doctrines. Surely, it is a characteristic of the apostate church to mystify the scriptures: (when we speak of the apostate church, we mean to be understood as speaking of those that have the mark of the beast.) But to return to Daniel.

"I beheld till the thrones were cast down, (we suppose the thrones of the beasts,) and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake. I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. From the above we learn that while the prophetic vision rolled across Daniel's mind, he saw till the Ancient of days did sit, at which time the little horn shall be destroyed; as he says: (verse 26). "But the Judgment shall sit, and they shall take away his dominion, to consume and it destroy unto the end." Thus when the time comes for the Ancient of days to sit, the time will also come for the destruction of the beast, that had ten horns, or rather the kingdoms represented by the ten horns; and also the little horn, or the second beast that John saw. "As concerning the rest of the beasts," says the prophet, "they had their dominion taken away: yet their lives were prolonged for a season and time." These beasts here mentioned, are the ones first mentioned in the vision, which represents the first great universal empires. Their dominion was taken away from them at the time they were overcome by other nations, yet many of their subjects, and some of the relics or fragments of them, were "prolonged for a season and time." But when the Ancient of days shall sit, there will be an extermination of the remainder.

Some suppose that this Ancient of days is Christ; but this is incompatible with the text, (verse 13,) says, that the Son of man [Christ] came to the Ancient of days. This at once shows the fallacy of the idea, that the Ancient of days, and Christ are synonymous. This Ancient of days in our opinion is Adam; for he was the first that ever lived in days, consequently the most ancient of days. How long the Ancient of days will sit before the Son of man comes, we do not

know; but it is probable that it will not be any great length of time. When he sits, great destruction will come upon the inhabitants of the earth, and the power of the second beast will be taken away, and then the affliction and persecution of the saints will cease.

All the kingdoms represented by the horns of the beast will be succeeded by the kingdom of the Messiah, and as Daniel says: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the Saints of the Most High; and the time came that the Saints possessed the kingdom."

THE BEAUTY OF THE WRITINGS OF THE PROPHET ESDRAS.

PERHAPS there are none of the writings of the ancient prophets that are more accurate, and distinct in pointing out future events, than the writings of the prophet Esdras, which are found among the apocryphal writings of the Old Testament. Some of his writings upon the works of God in his own day, are also very plain and precise. Therefore, we opine that a few extracts from them, will be interesting to our readers. The idea that the writings of Esdras are genuine, as far as the historical matter is concerned, is not so much disputed, as the idea of their being written by the inspiration of God. We suppose that the principle objection to them, is that they were written in a different language from the other writings of the Jewish prophets. And tradition or supposition seemed to infuse the idea, that the Hebrew language was a sign that the writings of the prophets were written by inspiration; therefore, because the writings of Esdras were not written in this language, the compilers rejected them as being inspired writings.

We have reasons for believing that Ezra, whose writings are acknowledged to be pure, and Esdras are the same person, or that the two names are synonymous. The difference in the name, no doubt, arose from the different languages from which it was translated. Names that end with *h* in the Old Testament, which were translated from the Hebrew, end with *s* in the New, which were translated from the Greek: for instance, Isaiah, and Jeremiah in the Old Testament, are Esaias and Jeremias in the New. And the following shows not only that the writings of Esdras in the Apocrypha, were written in a different language from those of Ezra; but that they are the productions of the same man, and that the difference in the name, arose from the different languages it was translated from.

First, it is said in the vii chapter of Ezra, from the 1st to the 5th verse: "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of

Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest."

Second, it is said in the first chapter of the second book of Esdras, from the 1st to the 3rd verse: "The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi." It seems as though no one could read the above, without being convinced that the Book of Ezra, and the first and second Books of Esdras are the productions of the same man. But to hasten.

Esdras says, in his second Book, ii chapter, from the 34 verse to the end of the chapter: "And therefore I say unto you, O ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly. O receive the gift that is given you, and be glad, giving thanks up to him that hath called you to the heavenly kingdom. Rise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed. I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, these be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen." The above is certainly a plain and excellent description of the happy day when the Saints shall be raised from their tombs, and stand upon Mount Zion, and be

crowned by Jesus as kings and priests to reign with him. It perfectly harmonizes with the predictions of other prophets upon this subject, which we have noticed in the former part of this work.

It has ever been a matter of dispute, what the fate of the ten tribes of Israel was, who were carried away captive by Shalmaneser king of Assyria, which is mentioned in the xviii chapter of 2 Kings; but the following gives us some farther particulars concerning them. "Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another; one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I showed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the mount Sion. And Sion shall come, and shall be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroys the multitude of the nations that are gathered together, he shall defend his people that remain. And then he shall show them great wonders."—2 Esdras, xiii. 29-50. The above is a description of the coming of Christ,

and the manner that the tribes of Israel shall be blessed. It also informs us that the ten tribes shall return, at or before the time the Messiah shall stand upon mount Zion. It says, that they went into a far country where never man dwelt, which was a year and a half's journey from the land of Assyria. Some suppose that the land here described, is America; but we have before proved that the Aborigines of this land are descendants of the tribe of Joseph, and that this is a promised land to the tribe of Joseph; therefore, the ten tribes are not upon this land. The exact place of their location, we do not pretend to have a knowledge of. The prophets speaking of their return say, that they shall come from the North countries. (See Jer. xvi. 15. Do. xxxi. 8.)

Esdras in the xiv chapter of his second Book, says that the law was burnt, and that the Lord inspired him so that he dictated, that his scribes wrote it again. He says that they wrote two hundred and four books. It is evident from this that there has been a great destruction or hiding of the sacred writings: for we have not half of that number of books, written at so early a period. The most of historians admit, that Ezra or Esdras, compiled the most of the Old Testament writings, which agrees with what is said in the above mentioned chapter!

There are also many other things in the writings of Esdras that are interesting, and well worth a candid perusal. In the xvi chapter of his second Book, he gives a full description of the calamity that will come upon the inhabitants of the earth in the last days, and also the manner that the people of God shall be treated;—we advise all to read it, and then judge its merits.

THE following article on the apostasy of the Jews and Gentiles, is an extract from the 11th No. of the second volume of the "EVENING AND MORNING STAR," published at Kirtland, Ohio, August, 1834, and embraces the whole of S. Rigdon's eighth letter on the Millennium.

THE APOSTASY OF THE JEWS AND GENTILES.

"HAVING seen from the clearest possible evidence, that the world at the time of the Saviour's second advent will be in a state of apostasy, if we can credit the testimony of the Saviour, of the prophets and apostles, let us compare the people of the apostasy, with the pure saints of God, and the societies of the last days, with the societies which were built by the immediate direction of the inspired men whom God sent into the world for the purpose of building up his kingdom; and in order to get the subject fairly before us, let us take a view of the kingdom of God or of heaven, as established among men. In the 21st chapter of Matthew and 43rd verse, the Saviour says to the Jews, 'Therefore say I unto you, the kingdom of God shall be taken from you and

given to a nation bringing forth the fruits thereof.' From this declaration of the Saviour, we learn two things. First, that the Jews had the kingdom of heaven among them. Second, that they did not at that time bring forth the fruits of that kingdom. God by the mouth of Moses had promised to the Jews that if they would obey his voice and keep his covenant that they should be unto him a kingdom of priests, a peculiar treasure above all people; (See Ex. 19 chapter, 5 and 6 verses;) but notwithstanding this promise, the Jews broke the covenant, and did not obey the voice of the Lord; but corrupted and defiled the kingdom of heaven so exceedingly, that in the days of the Saviour, he said it would be taken from them and be given to another people, that the fruits thereof, might be brought forth. We are told by the Psalmist David, that so completely did the Jews corrupt the kingdom of God which was among them, that there was none of them doing good, no not so much as one: they had all gone out of the way and become unprofitable together. See the 14 Ps. 2 and 3 verses: also Romans, 3 chapter, from the 10 to the 18 verse. Thus the Jews had corrupted themselves so exceedingly as that all of them had gone out of the way, and were considered transgressors before God, and at last became ripe for destruction, and the wrath of God came on them to the very uttermost; the kingdom of God was taken from them, and given to another people, and for the best of all reasons, because they did not bring forth the fruits thereof, and were unworthy to enjoy it.

“In order therefore to see from whence the Jews had fallen, let us inquire a little, what are the fruits of the kingdom of God, and what was the former condition of the Jews before they had rendered themselves unworthy of the divine favour?

“Paul says that the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. Romans, 14 chapter, 17 verse. As the kingdom of God is a distinct empire of its own, the subjects of it have privileges which belong to none other: this was the case with the Jews before their great apostasy: they were distinguished from all other people. When the Jews were first organized, they were all under the same order of things; their worship the same; the same priest or teacher taught them all; the same prophet prophesied to them all; they worshiped at the same temple; offered sacrifices at the same altar; the same Law-giver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the times for their great feasts, they all met at the same place, and enjoyed their festivities together; among them there was one prophet, one priest, one temple, one altar, one Law-giver, one hope of their calling, one God and Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in their temple; whose grace enlightened their minds; whose power guarded their persons, and defended their lands, and whose wisdom guided them by night

and by day. The order of things which God established among that people, when attended to, would silence every cavil, allay every contention, put an end to all strife, and bring them to be of one heart and of one mind, seeing eye to eye, having but one desire: in a word, it would have made them *one*. Such was the real tendency of the kingdom of heaven established among the Jews, and as long as they continued in this order, the fruits of the kingdom were manifest!—it brought forth prophets and prophetesses, and a host of inspired men and women: they received revelation upon revelation, instruction after instruction—the angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies were doing in their bed chambers—all things were revealed unto them that they were willing to receive, and there was nothing withheld from them that they would receive. Such were the fruits of the kingdom, as established among the Jews: and may we not ask, where the kingdom is, if the fruits are taken away? Surely every person in the least degree acquainted with the kingdom of God as revealed in the scriptures, knows that these fruits are found no where else but in the kingdom of God? And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? for who could have overthrown them? for if God was for them, who could be against them? Every thinking man must see, that if the Jews had continued to bring forth the fruits of the kingdom of God, that it never would (nay could) have been taken from them; for God could not fight against himself; his power was pledged to them while they obeyed his voice and kept his covenant; it was only therefore their ceasing to bring forth the fruits of the kingdom, that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, and there is deliverance—the kings of the earth may set themselves, and the rulers take counsel, the heathen may rage and the people may imagine a vain thing; but it is all unavailing, for where the fruits of the kingdom of God are, there no power, nor combination of powers can prevail, for God is there. Had the Jews therefore continued to bring forth the fruits of the kingdom of God, it never would have been said to them, ‘The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.’ But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

“The apostle Peter in his 2nd epistle, ii chapter and 1st verse, traces this apostasy of the Jews to its proper *ultimatum*, that is, ‘to deny the Lord that bought them.’ Let us inquire a little what a people must do in order to deny the Lord that bought them? No people could deny the Lord that bought them, who continued to receive the messengers that he sent unto them; for if they received them, they received him who sent them, this was the Saviour’s maxim.

See Mat. x chapter 40th verse. But whenever they rejected the messengers God sent unto them, they rejected him; when they denied them, they denied him. Hence came the Saviour's complaint against the Jews, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate.' See Mat. 23rd chapter, 37th and 38th verses. Let the reader notice particularly, that the Saviour says, if they had not *killed* the prophets and *stoned* them that he sent unto them; he would have gathered them as a hen gathereth her chickens under her wings: but in consequence of their having rejected them, they could not be gathered, consequently, 'their house was left to them desolate.' In the 34th and 35th verses of this same chapter, the Saviour says, 'Wherefore, behold I send unto you prophets, wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar.' Who can read and not see, that in rejecting the messengers whom God sends unto a people, they reject him, and bring upon their own heads the wrath of heaven? for in so doing they refuse the teachings of heaven, and reject his counsel, and thereby deny the Lord that bought them, and bring upon their own heads swift destruction.—2 Peter, 2 chapter, and 2 verse.

"This was the situation of the Jews when the Saviour said unto them: 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' Instead of their being of one heart, and of one mind, receiving and rejoicing in the messengers whom God sent unto them for their edification and benefit, they killed some, and stoned others, and refused—utterly refused, to have an inspired man among them! And instead of their being united in one society, they were broken up into parties and sects, or heresies, which is the same thing. They were Pharisees, Sadducees, and Herodians, with a multitude of other parties and sects, or heresies. Instead of prophets and prophetesses, they had lawyers, doctors, and rabbies: and instead of the pure word of God, they had the traditions of the elders and of the fathers, tracts, homilies, &c., &c. And in consequence of these things, the power of God had withdrawn from them; and they were left in darkness to grope their way to destruction; fulfilling the declarations of the Psalmist, that there was none doing good no not one: for though they had much religion, and many, yea, very many societies, still there was not one of them organized according to the order of things established among their fathers by the inspiration of heaven: they had many teachers, but they were all of their own making: for a messenger that God sent, they would not have: *them* they would stone and kill.

"If any rational being will only take the pains to compare the state

of the Jews, in the days of the Saviour, with their state and condition as organized by Moses through the inspiration of heaven, he cannot but see the force of the Saviour's declaration, that the kingdom of God should be taken from them, and be given to a nation bringing forth the fruits thereof. Behold them with their prophets, their prophetesses, their judges, their counsellors, their seers, their revelators, with their one temple, and their one altar; the harmony of their worship, the regular order of their priests, *their* lips keeping knowledge, and the people receiving the law at their mouth, and to crown the whole glory, the ministering of angels and the power of God with them and round about them, with miracles and gifts of the Holy Spirit, I say, let any man contemplate these fruits of the kingdom of God, and behold what the kingdom of God is, when it is not corrupted and defiled, and then compare it with the state of the Jews in the days of the Saviour, with their Pharisees, their Sadducees, their Herodians, their lawyers, their doctors, their rabbies, their strifes, their contentions, their traditions, and their heresies; the power of God having fled from them, his glory ceased to overshadow them, his angels to minister unto them! I say, let any rational being but for a moment view it, and he would exclaim with the Psalmist, 'There are none of them doing good, no, not one.'

"Having taken a brief view of the kingdom of God among the Jews, both in its pure, as well as in its corrupt state, let us look at it in the hands of the Gentiles, to whom it was given after it was taken from the Jews.

"We have previously seen that it was to be given to a nation bringing forth the fruits thereof, after it was taken from the Jews. The query is this, did the Gentiles, after they had received the kingdom, bring forth the fruits of that kingdom? and if so, what were the fruits which they brought forth? We have seen that the Jews, before they corrupted the kingdom, brought forth a fruit that was among no other people, even that of inspiration, revelation, miracles, &c., and when that kind of fruit was not found among them, the kingdom was taken from them, and they were condemned to destruction, and this reason assigned, that they did not bring forth the fruit of that kingdom.

"Let us follow the apostles, and see the fruit that the Gentiles brought forth, when the kingdom was transferred from among the Jews, to them, and we shall see that they brought forth the same kind of fruit the Jews did, before the kingdom was corrupted in their hands, even a host of inspired men and women—prophets and prophetesses, healings, miracles, and the gifts of the Holy Ghost, not only in one church, but in all the churches. The apostle Paul thanked God that the church of Corinth came behind in no gift, 1st Corinthians, 1st chapter, from 4th to 8th verse. 'I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our

Lord Jesus Christ.' Now, if the church at Corinth came behind in no gift, they must have had all the spiritual gifts ever given to any people, or else they would have come behind in some gift. The same apostle says to the Ephesians, 1st chapter, and 3rd verse. 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings in heavenly places in Christ.' Notice here, that the apostle says that they were blessed with *ALL* spiritual blessings, if so, they also came behind in no gift. Peter, in his 2nd epistle, 1st chapter, 2nd and 3rd verses, says, 'Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue.' Mark, that the apostle says here, that *ALL* things were given unto them that pertain to life and godliness, and if *ALL* things that pertain to life and godliness, were given unto them, they were behind in no gift; for spiritual gifts are among the '*ALL* things which pertain to life and godliness.' But in the 12th chapter, of the 1st epistle to Corinthians, these spiritual gifts are enumerated and described. The chapter is too lengthy for insertion here, but let the reader peruse it, and he will there see what the apostle means by the '*ALL* things which pertain to life and godliness;' the '*ALL* spiritual blessings' with which the Ephesians were blessed; and the gifts in which the Corinthians had come 'behind in none.'

"If we can credit these testimonies of the apostles, the case is a very clear one, that the Gentiles, when they received the kingdom of God, brought forth the fruits thereof; and that the Jews, previous to the time the kingdom was taken from them, had ceased to bring forth the fruits of the kingdom. We have seen that the Jews, when the kingdom was given unto them, at the first, brought forth a fruit which in latter times they did not bring forth, and that the Gentiles, when they received the kingdom, brought forth the same fruit that the Jews did at the first, before they transgressed the laws, changed the ordinances and broke the everlasting covenant: that is, a host of inspired men—apostles, prophets and prophetesses, evangelists, pastors, teachers, healings, gifts, miracles, &c., &c. So it was with the Jews at the first—there were prophets, prophetesses, revelators, seers, healings, gifts, miracles, &c. Who that will look at this subject with any candour, but must see and understand what the fruit of the kingdom of God is? for this is fruit which is peculiar to the kingdom of God, and to be found no where else but there. Who then will say, that we hazard much in saying, that where these fruits are not found, whether among Jews; or Gentiles, *that* people are not found in favour with God? Let them have what else they may, if they lack these, it is proof direct, that they are in a state of apostasy; for if God (as the Saviour testifies) took the kingdom of heaven from the Jews because they did not bring forth these fruits, and devoted them to destruction, can he save, redeem, and acknowledge another people

who are destitute of these fruits as the Jews were when the kingdom was taken from them? I answer no; unless he is both partial and a respecter of persons.

“ We have seen from the most incontrovertible evidence, what the fruits of the kingdom of God were, both among the Jews and the Gentiles, and what a people must bring forth in order to bring forth the fruits of that kingdom; and as well might a people try to be saved by another gospel as to palm any thing else upon God as the fruits of his kingdom. In the 11th chapter to the Romans, Paul gives the reason why the Jews did not bring forth these fruits. He says it was because of unbelief, see the 19th and 20th verses, ‘ Thou wilt say then, (notice, reader, that he was speaking to the Gentiles, to whom the kingdom had been given, after it was taken from the Jews) the branches were broken off, that I might be grafted in: Well because of *unbelief* they were broken off, and thou standest by faith. Be not highminded but fear.’ Notice that the apostle says, that the Jews were cut off because of *unbelief*. The Saviour says that the kingdom was taken from them because they did not bring forth the fruits of it. Now put them both together, and the matter stands thus: If the Jews had not fallen into unbelief, but had continued in faith, they would have continued to bring forth the fruits of the kingdom; and if they had continued to bring forth the fruits of the kingdom, they would not have been cut off; but when they fell into unbelief, and lost their faith, they ceased to bring forth the fruits of the kingdom, and were in consequence therefore cut off. This must put the subject for ever at rest, in every candid mind, and we plainly see that without faith, the Jews could not bring forth the fruits of the kingdom of God, that if there were prophesyings, healing, and miracles among them, it was done by their faith, and that whenever they lost their faith these things ceased among them, and they were cut off, and the kingdom of God taken from them.”

The following letter is copied from the “ MESSANGER AND ADVOCATE,” No. 2, second volume, published at Kirtland, Ohio, November, 1835.

“ ORDER OF THE NEW TESTAMENT CHURCH.

“ BROTHER J. WHITMER :—

“ I feel at this time like writing a letter for the Messenger and Advocate, on a subject which I shall call the order of the New Testament church. A subject I conclude which is not very well understood, if I may have the privilege of judging from what passes before my eyes, and what is sounded in my ears.

“ The many persons who are travelling through every part of the country, passing to preach what they call the gospel, and to call men into the kingdom of God; saying that they have the right to do so, not only the right to do so; but are under the strongest obligation to do it, both as a duty to God and man, that they may glorify the for-

mer, and save the latter; and this duty and obligation, grows out of the commandment of the Saviour, found recorded in the New Testament, and reads thus: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned.'

"I feel a little disposed to inquire into the nature of this commission, and the circumstances attending its promulgation, to see how far they are bound by it, and are in danger of being cursed if they do not obey it, or in other words, who is able to obey it; for my part I think there is less danger of a curse by not attempting to act under it, than there is by attempting to act under it.

"I should think that I was in greater danger of being condemned, to go forth into the world to preach the gospel, by virtue of that commission than I would be to follow the plough, to shove the plane, to use the hammer or to pursue any other honest calling in life, and would benefit mankind more, and glorify God better. And so would any other man also.

"It is a very common thing for men who are unlearned in the truth, to be very conscientious in advocating error, and exceedingly zealous in propagating, and teaching for doctrines the commandments of men, and doing what the Lord never required at their hand, and leaving undone the things which he has required; this seems especially to be the case in relation to preaching the gospel, (as the people call it,) for while the order of things which the Lord established for the redemption of the world is left untouched, the order of things which men have invented for themselves, is propagated with the most untiring perseverance, and with a zeal worthy of the best cause in the world.

"Men encompass sea and land to establish their opinions, and to give force and power to their doctrines, and to all appearance are as conscientious as if the Lord had called and commissioned them, and had sent them forth to do so, under the penalty of the perdition of ungodly men if they did it not. A looker on would be ready to conclude, that they were ordained from days of old to this ignorance. But notwithstanding all the zeal, and perseverance, and apparent consciousness of the many teachers of religion, still, when a man takes the New Testament into his hand and begins to hunt for their authority, he is greatly difficulted to find it, to be sure, we can there find it written 'Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved: but he that believeth not shall be damned.' But to whom was this said, to every man of every generation, who might start out of himself, or be sent out by others? no, but very far from this, to men who were called and chosen of God for this purpose, and called by name too, so that there could be no mistake about the matter. These men in this commission, were required to go into all the world, and preach the gospel to every creature; but none others: it was they and they only, whose names were there mentioned, who had to perform this duty, or see that it was performed, and none others were bound by it.

“Let us suppose for instance that some of the other Jews, or Gentiles, or even some of the saints, had taken it into their heads in the days of the apostles to have acted on this commission; could they have done it? I answer they could not; there would not one solitary sign have followed them, it would have been in vain for those who believed them to have undertaken to cast out devils, or to have spoken in other tongues, or to lay hands on the sick, with the idea of effecting any thing; and the reason would be that the persons who had administered unto them, were without power themselves, and a stream could not rise higher than its fountain; therefore, of necessity the persons administered to, would be without power also. It required more than to go forth and be very ingenious, in proving to the people that they must be immersed for the remission of sins: the person who done that according to this commission, if he effected any good by it must have power, also to administer in the name of the Lord Jesus, not baptism only, but the Holy Spirit also.

“The truth is, there were no persons on earth in the days of these apostles, nor have there been any since their day, who could act upon their commission, it was peculiar to themselves; for instance, there were in the primitive church, not only apostles; but prophets, and evangelists, pastors, and teachers, and each of these orders had other respective works assigned unto them, and each one must have a commission suited to his calling.

“Out of these orders, it fell to the order of apostles, to go into all the world and preach the gospel to every creature: suppose the pastors, or teachers, had taken it into their heads to go and act upon the commission given to the apostles. Could they have done it?—most assuredly they could not, and that because God had not called them to the work of apostles, and having not called them, he did endow them with power sufficient, and their attempt would have been vain; indeed it would have been worse than vain; for to apostles alone, God had given the power to act on a commission given to apostles.

“To every candid reader of the New Testament it is very plain, that it required a power adapted to the nature of the commission, to enable any person, to act on a commission received from the Most High, whether that commission required them to travel into all the world, or whether it did not; the power given would be according to the work required. If a man or a number of men, were required to act in the office of evangelists, they would receive power, accordingly: or if to act in the office of apostles; their power would be proportionate to the work assigned to them. So that each one might be able to perform the duties of his own office.

“In the commission given immediately after the resurrection of the Saviour, we have the work set forth which belonged to the office of apostles, and every person who acted under that commission, acted in the office of an apostle. Now to prepare men to act under this commission, required a great deal of teaching, as well as divine manifestation. It was impossible for the apostles to act under this

commission, without revelations being given unto them directly from heaven, for their own direction, as well as the direction of those who believed on the Saviour through their word.

“Let us inquire how it was that the apostles were enabled to fulfill this commission; *enabled* we say, for it has been the lot of few men to be able to perform the duties of the commission given to the twelve apostles, who were commissioned immediately after the resurrection of the Saviour.

“Let us inquire, what preparation was necessary to enable the apostles themselves to fulfill the duties of their office, and how it was that they became qualified to be apostles, agreeable to the commission given to them.

“We are told that a certain time the Saviour inquired of the apostles to know what men said about him. ‘Whom say men that I the Son of man am?’ They answered some say that you are Elias, others Jeremias, or one of the ancient prophets. By this we understand most clearly, that the miracles which he had wrought among the people, had failed to give them a true understanding of his character.

“The highest notions which they entertained of him was, that he was a prophet, such as had been on earth before, with this exception probably, that some might have thought that he was one of the prophets who was raised from the dead. But it does not appear that there was any other thought of his being the Son of God: so that all his miracles had failed to give the people a correct idea of his true character.

“Neither do we think, that miracles could produce this effect alone: there must be something else: indeed if we are left to draw our inference from what follows, it will be seen, that there was but one thing that could give the idea that he was the Son of God, and that was a revelation from God. For the Saviour again says to the apostles. ‘But whom do ye say that I the Son of man am.’ Peter answered and said, ‘thou art the Christ the son of the living God.’ What was the answer the Saviour made to his declaration? It was this. ‘Blessed art thou Simon Barjonah; for flesh and blood have not revealed this unto thee; but my Father which is in heaven:’ as much as to say: it is not the miracles which I have wrought in your presence, neither the casting out devils, nor yet healing the sick; but a revelation from my Father who is in heaven.

“If we are left to draw a conclusion from these premises, what would that conclusion be? would it not be that a knowledge of the Son of God, was not to be derived alone from the working of miracles? for if this could have been done, the disciples would have found it out, and it would not have been said as it was to Peter. ‘Flesh and blood have not revealed this to thee; but my Father which is in heaven.’ But on the contrary, it would have been said. ‘Blessed art thou Simon Barjonah for thou hast discovered my true character from the miracles which I have wrought in your presence.’”

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“WHEN GOD WORKS WHO CAN HINDER?”

VOL. I.]

PHILADELPHIA, JUNE 15, 1841.

[NO. 12.]

PROCLAMATION.

THE following is inserted as the appendix to the “BOOK OF DOCTRINE AND COVENANTS,” and knowing that it is a good *proclamation* to all people, we are induced to insert it under this head.

“SECTION C.

“1. HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

“2. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first, upon the Gentiles, and then upon the Jews.

And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the bridegroom: behold and lo the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

“ 3. Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his path strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with

glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

“4. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

“5. And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved

them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

“6. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

“7. And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

“8. Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.”

EXTRACT FROM THE BOOK OF DOCTRINE AND COVENANTS, SHOWING THE DOCTRINE AND ORDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

“SECTION II.

“1. THE rise of the church of Christ in these last days being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

“2. After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

“3. Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness; shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

“4. By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them com-

mandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

“5. Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

“6. And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

“7. *And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

“8. *The duty of the elders, priests, teachers, deacons and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

“9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

“10. The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

“11. The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

“12. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

“13. The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

“14. The elders are to receive their licences from other elders by vote of the church to which they belong, or from the conferences.

“15. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

“16. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining; where there is no branch of the church, that a vote may be called.

“17. Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

“18. *The duty of the members after they are received by baptism:*

“19. The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders: so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

“20. Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

“21. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

“22. Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

“23. It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

“24. The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all

those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

“25. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

“26. It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time:—and also, if any have been expelled from the church: so that their names may be blotted out of the general church record of names.

“27. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.”

“SECTION III.

“ON PRIESTHOOD.

“1. THERE are, in the church, two priesthoods, namely: the Melchizedek, and the Aaronic, including the Levitical priestthood. Why the first is called the Melchizedek priestthood, is because Melchizedek was such a great high priest: before his day it was called *the holy priestthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priestthood after Melchizedek, or the Melchizedek priestthood.

“2. All other authorities, or offices in the church are appendages to this priestthood; but there are two divisions, or grand heads—one is the Melchizedek priestthood, and the other is the Aaronic, or Levitical priestthood.

“3. The office of an elder comes under the priestthood of Melchizedek. The Melchizedek priestthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

“4. The presidency of the high priestthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

“5. High priests, after the order of the Melchizedek priestthood, have a right to officiate in their own standing, under the direction of

the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order,) teacher, deacon and member.

“6. An elder has a right to officiate in his stead when the high priest is not present.

“7. The high priest, and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

“8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchizedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood and holds the keys, or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest, of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchizedek priesthood.

“9. The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

“10. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

“11. Of necessity there are presidents, or presiding offices growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in

the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness: in holiness and lowliness of heart: meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

“ 12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven; to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

“ 13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews:—the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

“ 14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

“ 15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

“ 16. It is the duty of the travelling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

“ 17. It is the duty of the twelve in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

“ 18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants

of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner :

“ 19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he [Seth] was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

“ 20. Enos was ordained at the age of 134 years, and four months, by the hand of Adam.

“ 21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination.

“ 22. Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

“ 23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

“ 24. Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years; making him 430 years old when he was translated.

“ 25. Methuselah was 100 years old when he was ordained under the hand of Adam.

“ 26. Lamech was 32 years old when he was ordained under the hand of Seth.

“ 27. Noah was 10 years old when he was ordained under the hand of Methuselah.

“ 28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-on-di-ah-man, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever.

“ 29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time.

“ 30. It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says :

“ 31. To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, says the Lord of hosts, There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church; then comes the high priesthood, which is the greatest of all. Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

“ 32. Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchizedek.

“ 33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

“ 34. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchizedek, is tried; to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says:

“ 35. Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of

the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord: for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

“36. There is not any person belonging to the church, who is exempt from this council of the church.

“37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

“38. And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

“39. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.

“40. Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

“41. Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

“42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.

“43. And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six: and these seven presidents are to choose other seventy, besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles, first, and also

unto the Jews, whereas other offices of the church who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

“44. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen.”

ON PERFECTION.

WE have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection* in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: “Be ye therefore perfect, even as your Father who is in heaven is perfect.” We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed. The formation of this earth is the work of God, and when entirely finished, it will be crystallized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it;—but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore, our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously before him.—Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has

power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere. Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it. We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed, they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain

rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is: first, to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts, ii. 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the apostle terms the (first) principles of the gospel, and it is self evident that no person can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the Holy Spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the Gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "the Lord is the same yesterday, to-day and for ever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints; that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly. The blessings that the ancients received, and which are for us, are the Spirit of prophecy or revelation, visions,

administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the Spirit of prophecy or of revelation, that we can obtain a knowledge of God: "No man can say that Jesus Christ is the Lord, except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them. When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be holy sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! Awake! to righteousness and sin not O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to set down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

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(BY L. D. BARNES.)

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